

# The Great Calendar Controversy

*Time through Time*

*By*

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&

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## Key to Abbreviations

AG	<i>Amazing Grace</i>
CET	<i>Christian Experience and Teachings of Ellen G. White</i>
COL	<i>Christ's Object Lessons</i>
CW	<i>Councils to Writers and Editors</i>
DA	<i>The Desire of Ages</i>
EW	<i>Early Writings</i>
GC	<i>The Great Controversy</i>
GW	<i>Gospel Workers</i>
LDE	<i>Last Day Events</i>
Lt	<i>Letter</i>
Mar	<i>Maranatha</i>
MR	<i>Manuscript Release</i>
RC	<i>Reflecting Christ</i>
RH	<i>Review &amp; Herald</i>
1SM	<i>Selected Messages</i> , book 1, etc.
SR	<i>The Story of Redemption</i>
ST	<i>Signs of the Times</i>
1T	<i>Testimonies to the Church</i> , volume 1, etc.
TDG	<i>This Day with God</i>
TM	<i>Testimonies to Ministers</i>
TMK	<i>That I May Know Him</i>

**Paging of various editions may vary slightly.**

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# 1

## Here a Little; There a Little

*We are not safe when we take a position that we will not accept anything else than that upon which we have settled as truth. We should take the Bible, and investigate it closely for ourselves. We should dig in the mine of God's word for truth. "Light is sown for the righteous, and gladness for the upright in heart." Some have asked me if I thought there was any more light for the people of God. Our minds have become so narrow that we do not seem to understand that the Lord has a mighty work to do for us. Increasing light is to shine upon us; for "the path of the just is as the shining light, that shineth more and more unto the perfect day." CW 34*

It is God's method. He designed our brains; He knows the best way to teach us.

"Whom shall he teach knowledge? And whom shall he make to understand doctrine? For precept must be upon precept, precept upon precept; line upon line, line upon line, here a little, and there a little," Isaiah 28: 9, 10.

Perhaps our attitudes and beliefs are only established by varied repetition; perhaps it provides time for the Holy Spirit to impress the mind, but "here a little and there a little" is a method of Bible study that increases the probability of finding truth unmingled with error. Seventh-day Adventists have long advocated this way to teach difficult doctrines like the state of the dead and the Sabbath. However, we are much less inclined to allow this type of study to effectually establish truth when a subject is unfamiliar or unpopular. Then, we want a plain "thus saith the Lord" or Ellen G. White. We tend to demand a clear, single statement rather than the process of digging for truth as for hidden treasure scattered throughout text and time.

This book invites you on a treasure hunt, a literal "here a little, there a little" search for hidden truth. The Little Horn of Daniel 7:25, the Papacy, has thought to change times and laws. It is simply amazing what a successful coup has been achieved against the Kingdom of God by the change of our calendation principles, that is, times and laws. This book will reveal facts, Biblical, historical and astronomical facts that will bring you face to face with the "Great Controversy" between Christ and Satan.



New and different concepts can seem wrong because they are hard to understand, to get the mind around. Sometimes two absolute truths can appear to contradict each other. When this occurs, it must be remembered *truth never contradicts itself*. If an absolute truth appears to contradict another absolute truth, it is God's way of saying, "Dig deeper here, there is a larger truth you need to know and it will reconcile both of these other truths."

Seventh-day Adventists have always known that the Jews did not use either the Julian or the Gregorian calendars. Why? How did the calendars differ?

Does God have a yearly calendar?

Which calendar did Moses use?

When was it established? How did it work?

How did they determine the Sabbath day?

Was it used for all feast days, Sabbaths?

Was this the calendar used during the life of Christ?

How long was it used?

On which day was Jesus crucified? Which year?

Who changed the calendar and when?

Did the Pope invent the Gregorian calendar or simply adjust what had been used by the pagan Romans?

Which day was number one on the pagan calendar?

Which calendar was used to establish Oct. 22, 1844?

What is the World Calendar? Who is promoting it?

Precisely what *was* taken away when the Little Horn took away the "daily"?

What is the "abomination of desolation spoken of by Daniel the prophet" to which Jesus referred? Why did He warn us about it?

Please pray as you read that God will teach you His will and His way. Your thinking, your life, will be changed forever either for total loyalty to God, or a casual dismissal of these truths. Whichever decision you make will affect your eternal destiny.

## 2

# Church in Crisis

*Again and again I have been shown that the past experiences of God's people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year's almanac. The record is to be kept in mind, for history will repeat itself. The darkness of the mysteries of the night is to be illuminated with the light of heaven . . . Lt 238, 1903*

**1938** - The world was precariously balanced on a powder keg and most people knew it. The United States was still struggling with the financial fall-out of Black Thursday that had plunged the country into the Great Depression. Europe was jittery because no matter how accommodating British Prime Minister, Neville Chamberlain was, Adolph Hitler still wanted more and more and more.

In this time of intensity, the Seventh-day Adventist church was confronted by a theological crisis unlike any it had ever before faced. The danger level was on a par with the Kellogg led "alpha of apostasy" nearly 40 years before, but this time the threat came from without and it wasn't pantheism.

The stakes: October 22, 1844; the Spirit of Prophecy; and the seventh-day Sabbath.

The enemy: the majority of the governments of the world.

It was a proposed Sunday law, but it didn't bear the slightest resemblance to any Sunday law ever dreamt up by Seventh-day Adventists. It was a calendar change that *would* affect the Sabbath. At a time when Seventh-day Adventists were already struggling with labor unions for the right to keep Saturday as their rest day, it promised disaster to the church.

The movement for a change of calendars started in the 1920s, but really gained momentum in the 1930s. This was not some hare-brained idea supported by a handful of visionaries. It was well-

organized, well-financed and had supporters highly placed in the Roman Catholic Church and in the League of Nations.

Let it not be thought that the effort to do this (put into place a new calendar) is insignificant and unimportant. Rather is it true that a world-wide and powerful organization has come into existence which has this as its objective. It is spending many thousands of dollars yearly for propaganda to obtain the approval of commercial, governmental, and civic bodies for the World Calendar. It has numerous subsidiary organizations throughout the world working for the adoption of the new calendar. One of these is the Rational Calendar Association of England. Under different names there are similar organizations working for the same objective in Argentina, Bolivia, Brazil, Chile, Mexico, Panama, Uruguay, Peru, Belgium, Colombia, Germany, France, Denmark, Hungary, Ireland, Italy, Spain, Switzerland, Turkey, and elsewhere.<sup>1</sup>

The threat to the church was immediately clear. Unlike the change from the Julian calendar to the Gregorian calendar in 1582, the proposed World Calendar would affect the continuous weekly cycle. The result would be that the first year of the change, the Sabbath would remain on Saturday; the following year, however, the new Saturday would fall on the old Friday. The year after that, Saturday would fall on the old Thursday.

The year this was to go into effect was 1945. The reason was simple: "It is best to choose a day, date, month, and year when both the old retiring and the new incoming calendars glide smoothly together."<sup>2</sup> In the propaganda widely distributed by the World Calendar Organization, it was stated that the last four months of 1944 were identical to the last four months of the new calendar, so that would be a good time to make the switch. It was a deceptive statement. There was one glaring difference between the two calendars – a blank day.

The way the calendar worked was this: the whole of the Gregorian year would remain the same until December 31. December 30, 1944, was a Saturday; December 31 was a Sunday. Under the new calendar, the day following Saturday, December 30, would not be Sunday, December 31, but simply World Day. It would not have a *date* (that is, a number) nor would it be part of the weekly cycle of Sunday through Saturday.

Instead of being recognized as Sunday, which it is, instead of being called a Sunday, or being observed as Sunday, it is set aside as an "extra Saturday, December W," and counted a blank day, or zero day.

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<sup>1</sup> Carlyle B. Haynes, *Calendar Change Threatens Religion*, Religious Liberty Association, Washington D.C., 1944, 4, 5.

<sup>2</sup> Elisabeth Achelis, *The Calendar for Everybody*, 121 (as quoted in *Calendar Change Threatens Religion*, 5.)

Instead of going to church that day Sunday observers would celebrate a holiday, an “extra Saturday.” They would go to church the next day, Monday, the 2nd day of the week, now rechristened Sunday, and moved up, on paper, to be the 1<sup>st</sup> day. They would be asked to keep Monday during all of 1945 . . .

In 1949 Saturday, the 7<sup>th</sup> day, under this arrangement, would be called Sunday, and made the 1<sup>st</sup> day, and observed by Sunday keepers . . .

Thus the historical Sunday would be detached from its fixed place in the week and set to wandering through the weekly cycle, its own name removed and another name applied. Those who observe it as a religious day would be plunged into hopeless and endless confusion, groping about to discover their lost day of worship.<sup>3</sup>

Seventh-day Adventists suddenly found themselves uneasy bed-fellows with Jews, Muslims and Sunday keeping Protestants who did not want a calendar change that would affect the only weekly cycle they had ever known – a continuous weekly cycle.

The advantages claimed for the reformed calendar are avowedly commercial, economic, statistical. It will, we are told –

1. Fix the year in perpetuity.
2. Retain and largely equalize the twelve months.
3. Retain and equalize the quarter years.
4. Group the months uniformly within the quarters.
5. Provide 13 complete weeks within each quarter and uniformly group these weeks.
6. Reduce the inequality between months from three days to one day, and establish an equal working month.<sup>4</sup>

In summary, the year would always begin on a Sunday and end on a Saturday. Specific dates would no longer float through the weekly cycle, but would forever be fixed to one day. So, under the new calendar, if a child were born on Tuesday, January 10, 1947, her birthday would *always* fall on Tuesday because January 10 would always be a Tuesday.

Opponents to this change quickly denounced it as a deceptive calendar. The Gregorian calendar is based on the solar year – how long it takes the earth to revolve around the sun. The solar year is 365.2422 days long. The World Calendar, on the other hand, while officially claiming to be a solar calendar would be only 364 days long (World Day, previously known as December 31, not being counted as a day.) Every four years, leap day would be handled the same as World Day.

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<sup>3</sup> Haynes, *Calendar Change Threatens Religion*, 3, 4.

<sup>4</sup> *Ibid.*, 7.



The World Calendar reformers would have us observe that this calendar divides the twelve months of the year into four equal quarters, 91 days in each, 364 days in all. But as there are 365 days in ordinary years, and 366 days in leap years, they would have these taken care of by calling the 365<sup>th</sup> day Year End Day, or December W, or an extra Saturday, and have it follow December 30, not to be counted in the calendar, but considered and used as a holiday, a blank day, or zero day. Likewise would they have us provide for the 366<sup>th</sup> day in leap years, this becoming Leap Year Day, by placing the old February 29 in midyear following June 30 as another extra Saturday, and calling it June W, but not counting it in the calendar, just nonchalantly banishing it as another blank day. They cheerfully tell us that “both December W and June W are the stabilizing days in the calendar – the World Holidays.”<sup>5</sup>

Within the Seventh-day Adventist church, rumblings of problems with calendation principles first appeared some years earlier. Elder J. H. Wiertz had learned from his Hebrew teachers, Jewish rabbis, that the rabbinical Day of Atonement for 1844 had been observed on September 23, not October 22. Wiertz determined to investigate the issue. Taking advantage of a contact within the United States Naval Observatory, he searched for the truth.

Wiertz discovered inconsistencies in calendrical science principles that affected the date of the crucifixion. This was vital, because a correct (or incorrect) understanding of the calendar affects the interpretation of various prophecies as well as the seventh day Sabbath doctrine. He felt it was imperative that the church acknowledge and reconcile these discrepancies before our adversaries could challenge us on them. He finally wrote his findings up in a manuscript 283 pages in length. In 1932, he began appealing to various officials in the General Conference for an investigation of his findings.

The General Conference did not see the necessity for official research and he had no success in getting them to look into the topic for some time. Finally, on November 7, 1938, the General Conference appointed a committee of ministers, scholars and respected theologians to address the issues raised by Wiertz. Membership on the Research Committee reads like a veritable Who's Who of Seventh-day Adventist leaders: Elder L. E. Froom chaired the committee; Dr. Lynn Harper Wood was secretary. Other members included M. L. Andreasen, F. C. Gilbert, and Professors M. E. Kern, Welein, and Teesdale. In January of 1939, Miss Grace Amadon, the granddaughter of Adventist Pioneer John Byington, was invited to join along with a Wilkinson, (possibly B. G. Wilkinson).

At this time, nearly 70 years later, it is impossible to definitively state which reason prompted the General Conference to appoint the Research Committee: Elder Wiertz' persistent questioning, or

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<sup>5</sup> *Ibid.*, 6.

the increasing agitation for a World Calendar. They did study Wiertz' findings. It is also clear that they were very aware of the increasing support, world-wide, for a change in calendars, as references to that appear in their research and correspondence.

The Research Committee confirmed that October 22 was indeed the Day of Atonement for 1844, even though it conflicted with the rabbinical date of September 23. As such, the status of Ellen White as a prophet remained safe and secure. The one unwelcome and completely unexpected element brought to light was that the Biblical calendar used to establish October 22, 1844, as the great anti-typical Day of Atonement also appeared to affect when the Sabbath fell. This caused unprecedented confusion. For a time, the committee considered implementing the luni-solar calendar as church policy.

In an undated letter to fellow-committee member, Grace Amadon, M. L. Andreasen expresses his fear that adopting the calendar used by the Millerites would only result in confusion. He did not see how such a calendar could be adopted by a worldwide church nor how it could be explained to the church members, let alone, the world. His own confusion (as well as some incorrectness in understanding how the luni-solar calendar worked) is evident:

It would not be easy to explain to the people that the God who advocated and instituted such an arrangement would be very concerned about the exact seventh day.

If an explanation were possible, and the people were at last adjusted to the shift in the feast day and the stability of the seventh day, it might be supposed that in time they would get used to the arrangement. But they would no sooner have become accustomed to this, till another shift is made. Now they shift back to where they were before. But neither is this settled or stationary. Another shift comes, and another and another . . . There is no uniformity and just as the people get used to a certain arrangement, the day is changed again. Such is more than the common people can understand, and if we go to the people now with such a proposition, we must expect that confusion will result. And our enemies will not be slow to point out the difficulties and ring the changes on them . . .

If *in the new calendar scheme we are considering adopting* it should be admitted that local communities have the right of making their own observations [of the moon] that would determine the new year, it would yet remain a question if the proper men competent for such observation would be available . . . The seventh-day sabbath is clear and distinct. A child can understand its computation. Let not the people observing God's holy day sponsor a calendar that means confusion, and make our work unnecessarily hard. For while the proposed scheme does not in any way affect the succession of the days of the week, and hence does not affect the Sabbath, nevertheless if the people observing the Sabbath also advocate

*the new scheme of calendation*, the resulting confusion will not be of any help to us . . .

The committee has done a most excellent piece of work. The endorsing, unreservedly, of the plan now before us seems to me . . . in its implications so loaded with dynamite, with TNT, that we might well beware. I would most earnestly warn the committee in this matter. I am afraid that the repercussions of such endorsement at this time will be felt in wide circles . . .

Seventh-day Adventists will soon have enough matters on their hands so that it will not be necessary to make trouble for ourselves before the time. *The blank day may yet confront us.*<sup>6</sup> We cannot afford to start trouble of our own. To the world it will look that the present proposed calendar is advanced for a specific purpose – not for the purpose of adoption, for we will find that it is impossible of universal application, – but for the purpose of supporting the 1844 date. I do not believe that we are under that necessity. It must be possible to establish October 22, 1844 without resorting to such devices.

A possible solution: I suggest that we make a report to Brother McElhaney<sup>7</sup> of what the Millerites believed and how they arrived at their conclusions, without, at this time, committing ourselves upon the correctness of their method. Let Brother McElhaney publish this report in any way it may be thought best, and *let us await the reaction*. This, of course, would be only a preliminary report, and would be so designated. *We will soon [see] what fire it will draw*. In the mean time let us study further on the final report. *The reaction to the preliminary report may determine the form of the final.*<sup>8</sup>

The confusion arises over the fact that the Gregorian calendar has a continuous cycle of weeks, while the luni-solar calendar does not. Therefore, when the solar Gregorian calendar is superimposed over the luni-solar Biblical calendar, the luni-solar dates seem to “float” through the Gregorian week. Andreasen’s confusion is evident from the fact that, while he recognizes the luni-solar calendar floats through the Gregorian week, at the same time he thinks it does not affect the Sabbath. This is incorrect. The seventh-day Sabbath on the luni-solar calendar only rarely falls on the Gregorian Saturday.

It is not entirely clear whether or not the Research Committee saw the affect on the Sabbath. Various statements are quite ambiguous and could be interpreted either way. Definitely some of

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<sup>6</sup> This is a clear reference to the proposed World Calendar facing the church at the time.

<sup>7</sup> Probably Elder J. L. McElhaney, General Conference President.

<sup>8</sup> M. L. Andreasen, “Objections To The Use Of The Wandering Lunar Day Line As Basis In Determining Jewish Feasts And The Beginning Of The Biblical Jewish New Year,” Box 2, Folder 4, Grace Amadon Collection (Collection 154), Adventist Heritage Center, James White Library, Andrews University, emphasis supplied. Here after referred to as simply Grace Amadon Collection.

the members chose to ignore certain scientific proof that did not agree with their preconceived ideas of the Sabbath.

However, it should be understood that this was no “cover-up” on the part of a General Conference. These were sincere, dedicated people who had given their lives to the message they loved. They should not be condemned because they did not perceive that God was attempting to lead them into deeper truth and more glorious light.

At the same time, the church today cannot afford to repeat their mistake. God’s invitation to His people is: “Come now, let us *reason* together.”<sup>9</sup> The word translated “reason” is *yâkach* which means to be correct, to justify or convict; to reason together.<sup>10</sup> While it is true that there will always be hooks on which to hang doubts for those who wish to do so, it is also true that God does not require blind faith. Pure faith, yes; blind faith, no. He always gives sufficient reason to believe for those who are willing to be convinced.

This must be understood. A Laodicean who discovers apparent contradictions in the Bible, can be shaken. Rather than digging deep in the mine of truth to discover the underlying principle that will reconcile the two apparently contradictory points, he will instead choose to believe the one that agrees with his belief system because it suits the tenor of his *feelings* and reject the other. Anything new is seen as unnecessary knowledge. Laodiceans, after all, are “increased with goods (knowledge) and *have need of nothing*.”<sup>11</sup> When something comes up that he doesn’t know, the Laodicean feels, “I don’t need to know that. If it were important to know, I’d already know it, because what I already know is sufficient for salvation.”

A true student of the Word, on the other hand, will never reject something simply because it contradicts a preconceived idea or cherished opinion. To him, the truth is more important than anything else. He realizes that *not* knowing the truth does not change the reality of what *is* truth. So, he would always rather *know the truth*. Understanding that feelings are not a reliable indication of what is truth, he has chosen to follow the light wherever it leads, even if it means giving up his most cherished beliefs. He has chosen to obey if it can be proven from the Bible to be correct.

The pioneers of the Advent movement understood this point very well. Listed in *The Midnight Cry* of November 17, 1842, are their “Rules of Interpretation.” Rule four states: “To understand doctrine, bring all the scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error.” The Research Committee would have done well to heed this inspired rule of Biblical interpretation. Instead, rather than studying until they could reconcile the contradictions, they chose to “cling by faith” to their errors.

The last generation will need to dig down to bed-rock for their foundation. No amount of sand can be allowed in to weather the storms soon to break upon the church. God is leading His

<sup>9</sup> Isaiah 1:18

<sup>10</sup> James Strong, #3198, “Dictionary of the Hebrew Bible”, *The New Strong’s Exhaustive Concordance of the Bible*, Thomas Nelson Publishers, 1990, 49.

<sup>11</sup> Revelation 3:17

people on to that rock solid foundation. Along the way, they may encounter differing truths which seem to contradict each other. At such times they must remember that God does not require blind faith. He has invited His people to come and reason with Him.

God's children don't need to fear that which they do not understand. If they are willing to obey, no matter what the cost, if they are willing to follow the light wherever it leads, He has pledged Himself well capable of providing them with sufficient *yâkach*, sufficient reasons to convict them of what is truth.

The luni-solar calendar established by God at creation is a workable, understandable calendar. It should be diligently studied by the remnant today. Isaiah 66:23<sup>12</sup> reveals that it is the calendar to be used in the New Earth and it is the truth God is restoring to His final generation to enable them to go out and preach the Sabbath "more fully."<sup>13</sup>

Let us learn from the lessons of the past.

Let us praise God for the increase of knowledge and not judge those who have gone before.

Let us trust that He who has led us thus far, is capable of revealing truth to us.

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<sup>12</sup> "And it shall come to pass, that from one new moon to another, and from one sabbath to another shall all flesh come to worship before me, saith the LORD," Is. 66:23.

<sup>13</sup> "At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully" (Mar 170).

# 3

## God's Original Calendar

*When a doctrine is presented that does not meet our minds, we should go to the word of God, seek the Lord in prayer, and give no place for the enemy to come in with suspicion and prejudice. We should never permit the spirit to be manifested that arraigned the priests and rulers against the Redeemer of the world. They complained that He disturbed the people, and they wished He would let them alone; for He caused perplexity and dissension. The Lord sends light to us to prove what manner of spirit we are of. We are not to deceive ourselves. GW 301*

In the beginning, God created everything from nothing. Matter existed at the sound of His voice. Life entered man with the breath of God flowing into his lungs. Everything from nothing. All provisions for the happiness of man were provided by a loving God. And then, God gave man the Sabbath: a blessed and holy time in which to give back love and worship to his Creator. All people need to worship; it is how man's brain is made.

But, lest after generations become confused and lose track of the days, God provided at Creation a built-in, ever present, always accurate clock/calendar to measure time and clearly designate the work days from the worship days. In order to worship God on the day He appointed, people must be able to understand how God's clock/calendar works to know which day is number one, the starting point for counting the six days to work, with worship on the seventh.

The calendar God established at Creation was kept by the Jews until well into the 4<sup>th</sup> century A.D. It was a luni-solar calendar with months lasting either 29 or 30 days. Each new month started with the first appearance of the crescent moon. The years did not have a continuous cycle of weeks but instead the weekly cycle started over with each new moon. New Moon day was a worship day followed by six working days, with the seventh-day Sabbath on the eighth of the month. Three more successive weeks completed the month.

Most people find this concept so different it leaves their brain reeling. At the very least, it is tempting to denounce it as wrong simply because it is so foreign to everything Seventh-day Adventists have ever heard, believed, or preached. However, there is scriptural, historical, astronomical and prophetic proof that this description of the original calendar is true. Later chapters in this book will cover the astronomical and prophetic proof. This chapter will consider the scriptural and historical proof of the original calendar.

First, a definition in terms. There are only three kinds of calendars in use: the solar, the lunar and the luni-solar.

**Solar calendars** are based upon how long it takes the earth to revolve around the sun. The Gregorian calendar is a solar calendar with each new year arbitrarily beginning in the middle of winter on January 1. The solar year is 365.2422 days long. The left over time (approximately  $\frac{1}{4}$  of a twenty-four hour period) accumulates over a four year period and is resolved by adding a leap day, currently February 29, every four years. Because the remaining time isn't precisely  $\frac{1}{4}$  of a twenty-four hour period, adding one day every four years actually adds too much time. The extra time is removed from the calendar by, on a rare occasion, having eight years between leap years, rather than just four.

Centurial years that are equally divisible by 400 are leap years; centurial years that are not equally divisible by 400 are not leap years. This is why A.D. 2000 *was* a leap year, but 1900, 1800 and 1700 were not, while 1600 was a leap year.

**Lunar calendars** are based strictly on the cycles of the moon. A lunar calendar is only 354 days long, or 11 days shorter than a solar year. As a result, the dates of the lunar calendar float through the solar year. An example of a lunar calendar is Islam's religious calendar. This is why Ramadan is at differing times of the year on a Gregorian calendar. Sometimes Ramadan is in spring; other times, it comes in November or January, etc.

**Luni-solar calendars** are a combination of the two. The days are marked off by the rising of the sun while the months are tied to the cycles of the moon. A luni-solar calendar, because it uses both the sun and the moon, does not shift as much as a strictly lunar calendar, so spring feasts remain in the spring, while fall feasts remain in the fall.

Because God established His clock/calendar at Creation, it would be reasonable to expect some reference to that in the Creation account given in Genesis. It is found right where one would expect to find it – in the record of the fourth day of Creation. “And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years” (Gen. 1:14).



The word here translated “seasons” is *mo’ed* (#4150).<sup>14</sup> It means:

Congregation, festive gathering; appointment, signal. . . . *Mo’ed* often designates a determined time or place without any regard for the purpose. Since the Jewish festivals occurred at regular intervals, this word becomes closely identified with them . . . *Mo’ed* is used in a broad sense *for all religious assemblies*. It was closely associated with the tabernacle itself . . . God met Israel there at specific times for the purpose of revealing His will. *It is a common term for the worshiping assembly of God’s people.*<sup>15</sup>

Genesis 1:14 reveals that God created the “lights in the firmament” to be the means by which His people may know when His *mo’ed*’s occur. This is supported by Psalm 104:19: “He appointed the moon for seasons.” Again, the word here translated “seasons” is *mo’ed*.

All of God’s worship days in the Bible are called *mo’eds*. Leviticus 23 lists all of them. The very first one listed is the seventh-day Sabbath:

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts (*mo’ed*) of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts (*mo’ed*). Six days shall work be done: but the seventh day is the Sabbath of rest, a holy convocation; ye shall do no work therein: it is the Sabbath of the LORD in all your dwellings.<sup>16</sup>

From there, God goes on to list the rest of His *mo’eds* – Passover, Feast of Unleavened Bread, First Fruits, Pentecost, Feast of Trumpets, Day of Atonement, and Feast of Tabernacles. They are all called *mo’eds*. People who keep the feasts, figure them by the moon, but the very *first* “feast” listed is the weekly feast (*mo’ed*) of the seventh-day Sabbath.

Anciently, the Jews waited to observe the first crescent of the moon and then the day following that sighting was New Moon day.

The Hebrew month was lunar,<sup>17</sup> beginning with the evening on which the crescent moon appeared. The 1<sup>st</sup> day of the month was called the new moon (1 Samuel 20:24-27) . . . At first, visual observation was used to determine the appearance of the crescent. If the crescent was seen on the evening following the 29<sup>th</sup> day of the

<sup>14</sup> “The following Lexical Aids provide more extended definitions of key words than James Strong’s *A Concise Dictionary of the Words in the Hebrew Bible*, found at the back of this Bible. Hence, the reader has in the same volume with the text of the Bible, information that is normally found only in Hebrew lexicons, word studies, and commentaries,” *Hebrew-Greek Key Word Study Bible, King James Version*, 1594.

<sup>15</sup> *Hebrew-Greek Key Word Study Bible, King James Version: “Lexical Aids to the Old Testament”*, 1626.

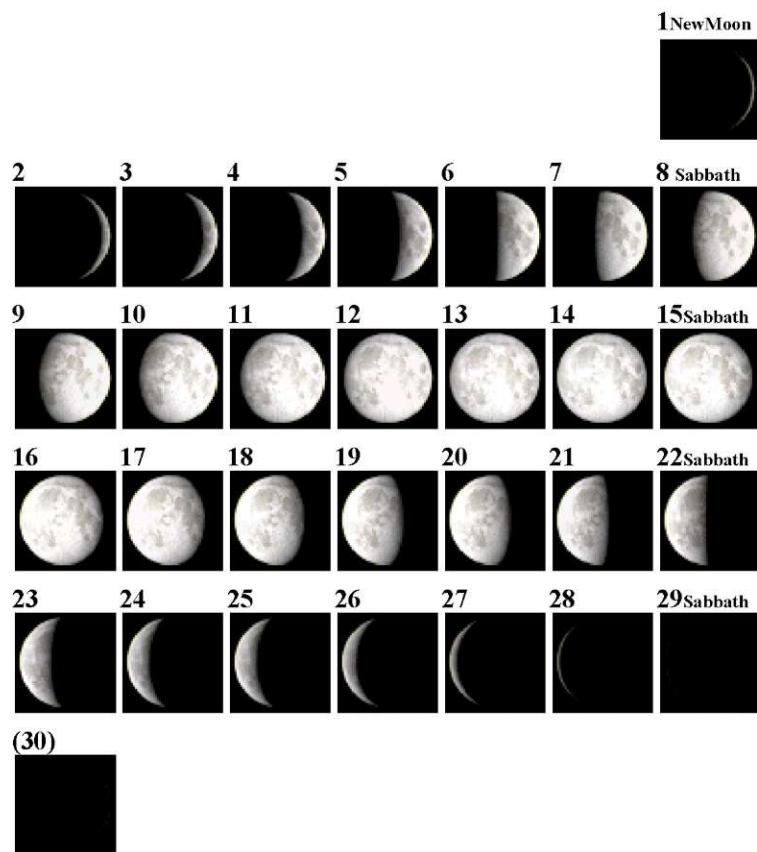
<sup>16</sup> Lev. 23:1-3

<sup>17</sup> Technically, it was actually luni-solar as can be proven by the fact that Passover and Feast of Unleavened Bread were *always* in the spring when the barley harvest was ripe. This allowed them to offer the wave sheaf of first fruits before the Lord on the second day of Feast of Unleavened Bread. Had the Hebrew calendar been strictly lunar without any reconciliation to the longer solar year, the spring feasts would have drifted through the solar year and not remained in the spring.

month, a new month had begun; if not, another day was added so that that particular month had 30 days (a month never had more than 30 days).<sup>18</sup>

The biggest difference between God's calendar and the calendars in use today is how the weeks cycle through the year. The Gregorian calendar, like the Julian calendar before it, has a continuous cycle of unending weeks, one after the other. God's calendar does not. The weekly cycle started over with the appearance of each new moon.

This is how each month's calendar looked for the night preceding the day:



Again, the first visible crescent not only began each new month, it also restarted the weekly cycle. As a result, the seventh-day Sabbath always fell on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> of the month.

To those who have never known anything different than a continuous, unending cycle of unbroken weeks, the idea of starting the weekly cycle over again each month strains credulity. However, be assured that the work week was never longer than the prescribed six days. Once a month they would have what today would be called "a long weekend", and in a 29-day month

<sup>18</sup> *SDA Bible Dictionary*, revised edition, Review & Herald Publishing Association, 1979, Commentary Series, Vol. 8, 757-758.

the seventh-day Sabbath was immediately followed by a New Moon sabbath, but the days for work never exceeded 6 days.

Since the world has been on an unending weekly cycle for over 1,000 years, people today are unacquainted with a weekly cycle that is not continuous. Seventh-day Adventists, therefore, have misunderstood the following quote:

Like the Sabbath, the week originated at creation, and it has been preserved and brought down to us through Bible history. God himself measured off the first week as a sample for successive weeks to the close of time. Like every other, it consisted of seven literal days. Six days were employed in the work of creation; upon the seventh, God rested, and he then blessed this day, and set it apart as a day of rest for man.<sup>19</sup>

It has been assumed that this referred to a continuous weekly cycle. But all this quote is saying is that the week as a unit of time is still the original length of seven days. Studying the units of time measurement in the Hebrew economy is very revealing. Notice in particular the definitions of the various words.

### **Calendar Units (in the Hebrew economy)**

**The day**—In calendar terms, the day is the smallest and most consistent unit of time. In the ancient world, the term day was used in two senses. It described a 24-hour period, as well as daylight in contrast to the night (Gen. 1:5) . . . .

**The week**—The week was a seven-day unit begun at the time of creation (Gen 1:31-2:2). The word week means “seven” (Gen 29:27; Luke 18:12). In the Bible the days of the week were called the “first day,” “third day,” and so forth (Gen 1:8-31; Matt 28:1), although the seventh day was known as “sabbath” (Ex 16:23; Matt 12:1). The day before the Sabbath was called “the Preparation Day” (Mark 15:42) . . . .

**The month**—The month was a unit of time closely tied to the moon. The Hebrew word for “month” also meant “moon” (Deut 33:14, NIV, NASB). The reason for the connection between the month and the moon is that the beginning of a month was marked by a new moon. The moon was carefully observed by the people of Bible times. When it appeared as a thin crescent, it marked the beginning of a new month.

The lunar month was about 29 days long. Therefore, the first crescent of the new moon would appear 29 or 30 days after the previous new moon. At times the crescent was not visible because of clouds. But this was allowed for with a rule

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<sup>19</sup> CE 190

that the new moon would never be reckoned as more than 30 days after the last new moon. This prevented too much variation in the calendar.<sup>20</sup>

What has been preserved since creation is a seven-day week. At different times through history, various cultures experimented with weeks of differing lengths. Some weeks were eight days long, while others were ten days long, depending upon how far apart were their market days. However, saying that the week as a unit of time has been preserved since Creation is different from assuming that the cycle of the weeks has been unbroken since Creation.

Seventh-day Adventists have long used Isaiah 66:23 to prove that the seventh-day Sabbath will be the day of worship throughout eternity. Unfortunately, it has not been realized that this very same text also reveals the calendar by which God's Sabbaths are calculated: "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD."

The first day of the lunar month was observed as a holy day. In addition to the daily sacrifice there were offered two young bullocks, a ram and seven lambs of the first year as a burnt offering, with the proper meat offerings and drink offerings, and a kid as a sin offering. Num 28:11-15. As on the Sabbath, trade and handicraft work were stopped, Amos 8:5, and the temple was opened for public worship. Isa 66:23; Ezek 46:3. The trumpets were blown at the offering of the special sacrifices for the day, as on the solemn festivals. Num 10:10; Ps 81:3. It was an occasion for state banquets. 1 Sam 20:5-24. In later, if not in earlier times, fasting was intermittent at the new moons. *The new moons are generally mentioned so as to show that they were regarded as a peculiar class of holy days, distinguished from the solemn feasts and the Sabbaths. . . .* The religious observance of the day of the new moon may plainly be regarded as the consecration of a natural division of time.<sup>21</sup>

An indication that the New Moon sabbaths were actually considered to be higher than the seventh-day Sabbath is the additional sacrifices offered that day.

One of the clearest passages in the Bible that show that the Jews kept the luni-solar calendar is found in Exodus 16. Ironically, it is one of the chapters Seventh-day Adventists have used to "prove" that Saturday is the Biblical Sabbath. It is the account of the Children of Israel first receiving manna.

Exodus 16:1 & 2 states:

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

<sup>20</sup> *Nelson's Illustrated Bible Dictionary*, Thomas Nelson Publishers, 1986.

<sup>21</sup> *Smith's Bible Dictionary*, PC Study Bible formatted, emphasis supplied.

And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

It may not be immediately clear how this proves a luni-solar calendar. This is because of a change in punctuation when the Bible was translated into English. Technically speaking, the ancient Hebrew did not have punctuation marks as exist today. However, they did have little marks, or breaks, that let the reader know where the end of the thought was or, in effect, “where the period is supposed to go.” This is called an *atnach* and is found after the location given in verse one. A correct rendering of these verses, than, is this:

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai. (*Atnach*)

And on the fifteenth day of the second month after their departing out of the land of Egypt, the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

On the fifteenth day of the second month which, by luni-solar reckoning is always a seventh-day Sabbath, the Israelites griped to Moses and Aaron because their food had run out. The Lord’s response is found in verse four:

Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

So, here He is telling them, “I’m going to give you some manna; and the way I’ll know whether or not you obey Me will be if you try and work to collect it on the seventh day. I’m spelling it out for you now to prepare twice as much on the sixth day. We’ll see if you obey Me.”

The story continues in verse six. Moses and Aaron went and announced to the people that at “even” they would have meat and in the morning they would see the glory of the Lord.

And it came to pass, that at even the quails came up, and covered the camp; and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoarfrost on the ground.<sup>22</sup>

The meat “came up” at “even” – the “even” after they complained, and the next morning they found manna.

Moses then explained that the manna was bread from God and they were to gather it for six days without leaving any left-overs for the next day. On the sixth day, he said, they were to gather twice as much as there would be none on the seventh day (verses 15-22). When the sixth day arrived, Moses gave them some additional instructions:

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<sup>22</sup> Exodus 16:13, 14

This is that which the LORD hath said, Tomorrow is the rest of the holy sabbath unto the LORD; bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

They gathered the manna for six days. Six days starting when? Starting the 16<sup>th</sup> of the month, the day on which the manna first fell after their complaining on the 15<sup>th</sup>. The next day, Moses said, was “the rest of the holy Sabbath unto the Lord.” It’s a simple math problem:  $15 + 7 = 22$ . Again, when the first of the month is a New Moon Sabbath, the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> are also *always* seventh-day Sabbaths.

The next day, which would have been the 22<sup>nd</sup>, the Sabbath, “there went out some of the people on the seventh day for to gather, and they found none.”<sup>23</sup>

This was the test the Lord referred to earlier – would they obey Him and keep the Sabbath by resting on it or not?

And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.<sup>24</sup>

The seventh day from when? From the first day they received the manna which would have been the 16<sup>th</sup> of the month, a first day.

Seventh-day Adventists have always said that the Sabbath was established by the fact that for 40 years God provided proof as to which day was the Sabbath by two miracles:

1. Giving manna on the six working days;
2. Withholding manna on the seventh day.

It has not been seen that this same passage provides an insight into the construction of the luni-solar months. Other passages in the Bible also support such configuring of the luni-solar month, but it is not within the scope of this work to go into all of them.

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Since the lunar year is 11 days shorter than the solar year, God provided a reliable way of anchoring the new year to the spring. He did this by connecting the first lunation of the year to the barley harvest. Most years had 12 lunations or months. These were referred to as “perfect” or common years. Embolismic years, or “leap” years, had 13 lunations as an entire additional month was required to reconcile the wandering lunar year to the solar. Embolismic years were considered “defective.”

<sup>23</sup> Exodus 16:27

<sup>24</sup> Exodus 16:28-30

The barley-harvest law, when applied to a continuous series of years, is the same in its performance as the law of the 19-year cycle . . . The extra moons are interpolated that bring the lunar year into harmony with the solar . . . The embolismic years follow the same cycle number indefinitely, and the cycle can be numbered from any year in the series.<sup>25</sup>

The order runs as follows:

Embolismic year (13 lunations) - \* common year (12 lunations) - c

\*cc\*cc\*cc\*c\*cc\*cc\*c

During the years of Israel's obedience, God faithfully sent the early (fall) and latter (spring) rains. The priests planted a field of barley in the Kidron Valley. Throughout the Julian/Gregorian March and into the first week of April the latter rains fell, bringing the grain to full maturity. It was the grain from this field that was offered as the wave sheaf on the second day of Feast of Unleavened Bread (or Nisan 16 – the day Jesus was resurrected.) Anytime before the first week of April, the barley would not have been ready. Therefore, by tying the start of their year to the month of the barley harvest, God reconciled the lunar cycle to the solar cycle. This simple harvest rule kept the people from fixing the year to the spring equinox as did the pagans.

The idea that the Jews have never lost track of the true Sabbath is as erroneous as the idea that the weekly cycle in use today is the same one since Creation. The Jews themselves did away with their God-ordained calendar. After the destruction of Jerusalem and the dispersion of the Jewish people from their homeland, it became increasingly difficult, with the addition of their rabbinical regulations, to calculate a calendar tied to the barley harvest. Under intense persecution in the fourth century, the Jews themselves abandoned their barley-harvest regulation at which time a fixed, counterfeit 19-year cycle tied to the vernal equinox was established.

An additional difference in the Biblical calculation of time is when the day begins. Ever since Mrs. Rachel Oakes brought the light of the seventh-day Sabbath to Adventists, it has been assumed that the Sabbath began on Friday. Initially, for a number of years, Adventists kept the Sabbath from 6 p.m. Friday evening until 6 p.m. Saturday night. Later, a text was found that led them to believe the Sabbath should start instead at "even".

This was startling to Ellen White. "I inquired (of the angel) why it had been thus, that at this late day we must change the time of commencing the Sabbath."<sup>26</sup>

The angel's response is very intriguing. He replied, "Ye will understand, but not yet, not yet."

<sup>25</sup> Grace Amadon, "Ancient Jewish Calendation", 8-9, Box 1, Folder 9, Grace Amadon Collection.

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The text, from which they extrapolated the idea that the Sabbath was to start at sunset, is found in Leviticus 23:32: “. . . from even unto even, shall ye celebrate your sabbath.” Rather than investigating further, Seventh-day Adventists have always just assumed that text applied to the seventh-day Sabbath.

However, earlier in the vision, the angel instructed Ellen White: “Take the word of God, read it, understand, and ye cannot err. Read carefully, and ye shall there find *what* even is, and *when* it is.”<sup>27</sup>

Had they been correct in believing that the Sabbath began at “even”, the angel would certainly have confirmed that. He did not. Instead, he redirected them to the Word of God, because a careful study of the Word will reveal that “*what* even is, and *when* it is”, is not what has been *assumed*.

In English, the word “even” is synonymous with “evening.” The same does not hold true in the Hebrew. To the Jews, “even” was anytime from noon until sunset, just as “morning” was anytime from dawn until noon. This is why Jesus, as the anti-typical lamb could die at the 3 o’clock in the afternoon and it still be the time of the *evening* sacrifice.

When Leviticus 23:32, the main “proof text” for sunset to sunset Sabbath keeping, is read in context, a startling contradiction comes to light. In this passage, it is speaking of the manner in which the Day of Atonement is to be kept. The Jews always fasted on the Day of Atonement and they based that practice on this text.

Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls . . . And ye shall do no work in that same day: for it is a day of atonement . . . Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.<sup>28</sup>

Did you catch it? It is spelled out right there in the very last sentence. “In the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.” First of all, in this context, it is speaking strictly of the Day of Atonement. Furthermore, if they were to afflict their souls (fast) starting the evening of the ninth and going until the evening of the tenth, they would be fasting on the *ninth* and *not* the tenth! If the day begins at sunset (or even) as has always been assumed, then the “ninth day of the month at even” would be the sunset following the *day* of the *eighth*.

In other words, were the day to start at even, than the entire 24-hour day *begins* at the evening of the day before. God’s people cannot afford to be inconsistent. If “even-to-even” is correct, as has been assumed, the text would be saying that they were to begin “afflicting” their souls on the

<sup>27</sup> *Ibid.*, emphasis original.

<sup>28</sup> Lev. 23:27, 28, 31 & 32

evening that begins the day of the ninth. The fast would then end on the evening that *begins* the tenth with no fasting whatsoever on the actual Day of Atonement.

This text needs to be interpreted in the way intended: the day begins in the morning with the dawning of a new day. Therefore, the fast would begin on the ninth of the month at evening, the evening before the Day of Atonement, and end when evening came, the night of the tenth.

Another inconsistency brought to light in the even to even theory is found in the story of the Passover. Jesus, the great anti-typical Lamb, was slain at the time of the evening sacrifice – the time when the Passover lambs had been slain for centuries:

When the loud cry, “It is finished,” came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain . . . With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand . . . All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God’s son. The great sacrifice has been made.<sup>29</sup>

“The Passover was observed as it had been for centuries, while He to whom it pointed had been slain by wicked hands, and lay in Joseph’s tomb.”<sup>30</sup>

Christ perfectly fit all of the types of the sanctuary service, even to dying at the precise time the Passover lamb was slain at the time of the evening sacrifice. Now there is a problem. Back in Egypt at the first Passover, the angel of death went forth at midnight. If Jesus died at 3 p.m. on the sixth day of the week, the preparation day, when the Passover lamb had been slain for centuries, then that means that the angel of death did not “pass over” the houses of the Israelites on “Passover” at all. If evening starts the new day, then the angel of death passed over the Israelites at midnight on the 15<sup>th</sup> of Nisan, not truly on Nisan 14, the Passover. Only if the day starts at dawn would this make sense. The angel of death did not pass over on the 15<sup>th</sup>, but rather on the 14<sup>th</sup>, the Pass-over. He went through Egypt at midnight, following the daylight hours of the 14<sup>th</sup>.

Dawn was when a new day started, not sunset. Other texts confirm this, too. Matthew 28:1 states: “In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher.” The Sabbath ended and the new day, the first day of the week, began at dawn.

Seventh-day Adventists have always believed that the reason the Jews were so anxious to get Jesus and the thieves off the cross was because Sabbath was coming at evening. But this is not consistent with the Biblical account. If the Sabbath actually began at evening, rather than the morning, they were already breaking it by waiting until evening to begin the work of getting them down.

<sup>29</sup> DA 756 & 757

<sup>30</sup> DA 774

Matthew 27:57-60 tells us:

When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb . . . .

All of this takes time, especially when he first had to go to Pilate to receive permission, then wait while Pilate sent a messenger to Golgotha to see if Jesus was really dead. If the point was to “keep the Sabbath”, the Sabbath was already being broken by the fact that they did not even begin until “even was come.”

The account in Luke gives even more detail of the lengthy process involved and reveals clearly just when the Sabbath began:

And, behold there was a man named Joseph, a counselor; and he was a good man, and a just . . . This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid. And *that day was the preparation, and the sabbath drew on.*<sup>31</sup>

The account in Matthew reveals that this process did not even start until “even was come”, while Luke’s account clarifies that the hours in which this was accomplished fell on the preparation – still the sixth day of the week.

The phrase translated “drew on” in this text, is the Greek word, ἐπιφώσκω (*epiphosko*). The definition is startling: “to begin to grow light: – begin to dawn.”<sup>32</sup> It is a form of #2017, ἐπιφανῶ (*epiphauo*), which means “to illuminate . . . give light.”<sup>33</sup> Because they waited until evening to even begin the process of seeking permission to take the body, taking it down, cleaning and wrapping it, etc., it took them the night hours to do their work. They did not finish until the Sabbath began as it started to grow light.

Did Ellen White believe the Sabbath was to be kept from sunset Friday to sunset Saturday?

Yes.

Does that in any way affect her standing as a prophet of the Lord?

Absolutely not. Ellen White must not be held to an unfair standard. Daniel has never been denounced as a false prophet simply because he did not understand everything. To caution against extreme reactions when new light is brought forth, Ellen White wrote:

<sup>31</sup> Luke 23:50, 52-54, emphasis supplied.

<sup>32</sup> James Strong, #2020, “Dictionary of the Greek Testament”, *The New Strong’s Exhaustive Concordance of the Bible*, Thomas Nelson Publishers, 1990, 32.

<sup>33</sup> *Ibid.*



We have many lessons to learn, and many, many to unlearn. God and Heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed.<sup>34</sup>

Just what have we, as a church, actually unlearned since this statement was made? God's people must not stumble over something just because it is new. Rather, study with an open mind, determining to obey if it is true.

We must not think, "Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge." The truth is an advancing truth, and we must walk in the increasing light.<sup>35</sup>

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<sup>34</sup> CET 203

<sup>35</sup> CW 33

## **Hebrew Calendation Principles**

Each day started at sunrise and continued until the next sunrise.

Evening was from noon until sunset.

Sunset until sunrise was night and was counted as part of the previous day.

There were four watches during the night: sunset to 9:00; 9:00 to midnight; midnight to 3:00; 3:00 to sunrise.

Months started with the day following the observation of the crescent moon in the western sky after sunset.

Months, lunations, had either 29 or 30 days.

If no crescent was seen, the month automatically started on the day following the 30<sup>th</sup>.

The 30<sup>th</sup> was a work day, not a worship time.

The beginning day of the month was a worship day and was called New Moon.

Six working days followed the New Moon day.

The Sabbath always fell on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> of each month.

The year had either 12 months (common) or 13 months (embolismic).

The year had six 29 day months and six 30 day months – 11 days short of the solar year.

The year began with the one crescent moon after the spring equinox which provided a Paschal full moon between the Julian/Gregorian dates of April 8 and May 6.

Allowing the barley harvest to reconcile the lunar year to the solar year, the years fell naturally into a 19-year cycle of common and embolismic years.

There were never more than two common years in a row before an embolismic year.

There were never two embolismic years in a row.

A cycle of 19 years gave a nearly perfect alignment with the solar year.

In the nineteen year cycle, there were seven embolismic years.

The 19-year cycles can be calculated on a perpetual calendar both forward and backward for thousands of years.

## 4

# Luni-Solar Calendar in Millerite Movement

*I have been shown that many who profess to have a knowledge of present truth know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested they know not their great ignorance. And there are many in the church who take it for granted that they understand what they believe; but, until controversy arises, they do not know their own weakness. When separated from those of like faith and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth . . . . Maranatha 45*

I felt like crying.

That day had been what I had always *thought* was the Sabbath. Now I was being told that I had been keeping the wrong day all my life.

“Well, if today hasn’t been the Sabbath, what was it?”

“Third day,” my friend replied.

“I don’t know the days that way. What is it by name?” I asked.

“Well, the weeks cycle differently so you can’t really compare that way, but *if* you could, today would have been a Tuesday.”

*Tuesday?* Had Satan really been able to pull off such a triumph? Had I truly been that deceived? Of course, I wanted to study it out for myself. You cannot just take someone else’s word for something like this, but what I had seen so far seemed logical.

But, what of my husband? What would be his reaction? If we did not agree, how would I raise five children in a divided home? How would the children respond if we were not united on so important a point? Would they end up throwing all religion out, as often happens in the case of a spiritually divided home? Dare I take such a risk?

The decision did not take long. I knew that truth must be more important than a united home.

*Not* knowing the truth does not change reality. If I had to raise our children in a divided home, God would give me the grace to do so.

I stayed up late that night reading through the papers given me, seeing the accumulation of Biblical evidence, historical evidence.

I dug deeper. As I studied, it slowly began to take shape in my mind. I could finally begin to wrap my brain around a luni-solar calendar that did not have a continuous cycle of weeks. I consulted the Jewish Encyclopedia, emailed Chabad.org and read about the Jewish calendar in a variety of sources including the S.D.A. Dictionary. Then, one night while searching on the Internet for more information, I stumbled upon something exciting – a veritable treasure providentially preserved in the archives of the Adventist Heritage Center at Andrews University: the Grace Amadon Collection. I could hardly believe what I was reading! Had our church really known about the luni-solar calendar?

Not only was our church aware of it, but it had been this very calendar the Millerites had used to establish October 22, 1844 as being the Day of Atonement!

I quickly wrote off for some of the papers. When they arrived, I poured over them. What a wealth of information! I found the answer to something that had long puzzled me. I had known for some time that the Jews observed September 23 as the Day of Atonement in 1844 - so why did we say October 22? At the time, I had chosen to believe Ellen White rather than the rabbis, but now I knew why there was a difference. Modern Jews use an altered calendar, while the Millerites used the Biblical reckoning.

I began to see tremendous significance in the Spirit of Prophecy statements that we need to study all of our established points in order to give a reason for the hope that is within us. How easy it would have been for some prosecuting attorney, in the days just ahead, to make mince-meat of me on the witness stand. Now I had a reason for why October 22 was Day of Atonement in 1844 and not September 23. All I had to do was explain how the luni-solar calendar worked and that the first crescent moon was visible in the night hours of October 12/13.

Then I had the rug jerked out from under my new-found confidence. In the Grace Amadon Collection I learned that *there was no new moon visible the night of October 12/13!* And yet the Millerites still insisted that it was the first day of the seventh month. So just how *did* they come up with October 22?

The Millerites understood the Biblical luni-solar calendar and used it to arrive at October 22, 1844. But knowing the basics of how the luni-solar calendar worked are not enough. We need to know precisely how the Millerites *used* that calendar. It is probably news to most Adventists that the Millerites did not use the Gregorian calendar to establish the Day of Atonement for 1844. But they did not.

As far back as April, and then in June and December of 1843, and in February of 1844 . . . [William Miller's associates] came to a definite conclusion. This was that the solution of Daniel's prophecy is dependent upon the ancient or *original*

Jewish form of luni-solar time, and not upon the *altered modern* rabbinical Jewish calendar.<sup>36</sup>

The Millerites were deep students of the scriptures. The Seventh-day Adventist church owes much to their diligent, deep study of the Bible. They discovered that within Judaism, there were two distinct ways of computing the calendar. The rabbinical, which starts its new year, Nisan 1, on the new moon *closest* to the vernal equinox, and the Karaite which, following Mosaic calendation principles, placed its Nisan 1 on the first new moon *after* the vernal equinox *if* the barley harvest was ready. If not, they would intercalate an extra month.

The Millerites rejected the rabbinical first day of Nisan on March 21 in 1844, and chose the April new moon for the beginning of the true type of the ancient first month. April 19 was the day.<sup>37</sup> They argued that the modern Jewish calendar is based upon decisions that were unknown in the time of Christ.<sup>38</sup>

The Karaites were a sect of Jews who “gave up the system of rabbinical calendation, and made the intercalation of a leap month dependent upon the ripened barley, according to Moses.”<sup>39</sup> They have been called the “Protestants of Judaism.”<sup>40</sup> “Karaism clashed seriously with the parent faith, shook off the yoke of traditionalism, proclaimed the right of private judgment, and maintained that the original Scripture is a full and sufficient guide.”<sup>41</sup>

The previous chapter explained how the original Mosaic luni-solar calendar worked. But there is another point regarding the Millerite computation of the Oct. 22 date that is vital for us to know. The Millerites arrived at Oct. 22 as being the Day of Atonement by *calculation*.

Had the leaders waited until October to visually observe the first appearance of the moon by which to date Tisri 1, *there could have been no seventh month movement*, for there would have been insufficient time. They had to make their calculation in advance from standard moon tables which were abundantly available.<sup>42</sup>

The date of October 22 being the ending date of the 2300 year prophecy was first announced by Samuel Snow on July 21, 1844. He gave a discourse at the large Boston Tabernacle on the text “Behold the Bridegroom cometh (on the tenth day of the seventh month), go ye out to meet Him!” However, it was not until the camp meeting held at Exeter, New Hampshire (August 12-17) that the message really took hold. At this camp meeting, Snow gave three sermons.

<sup>36</sup> L. E. Froom, *Prophetic Faith of Our Fathers*, Review & Herald Publishing Association, 1982, Vol. 4, 796, emphasis supplied.

<sup>37</sup> Joseph Bates, *Second Advent Waymarks and High Heaps*, New Beford, 1847.

<sup>38</sup> Grace Amadon, “Millerite Computation of the October 22 Date”, Box 2, Folder 4, Grace Amadon Collection.

<sup>39</sup> Froom, *Prophetic Faith of Our Fathers*, Review & Herald Publishing Association, 1948, Vol. 2, 197.

<sup>40</sup> Albiruni, *The Chronology of Ancient Nations*, as quoted in *ibid.*, 196.

<sup>41</sup> *Ibid.*, 197.

<sup>42</sup> Amadon, “How the Millerites Chose October 22”, Box 2, Folder 4, Grace Amadon Collection, emphasis original.

The first was on the 1844 ending of the great prophetic time periods; the second on the Mosaic sanctuary service types, and their antitypical fulfillment in the Christian dispensation; and the third on the date of Christ's crucifixion in the 'midst' of the seventieth prophetic week, which therefore brought an end of the 70 weeks in the seventh month of A.D. 34. And in consequence, the close of the 2300 years would similarly extend to the seventh month of 1844, which equated largely with the month of October.<sup>43</sup>

From this revival comes the name "seventh month movement". Again, they arrived at the date of October 22 by *calculation*, for had they waited until they could observe the first crescent moon, there would have been no time for them to give the Midnight cry. The Millerites already knew that the first day of the first Jewish month (Nisan 1) fell on April 19 in 1844. The way they reasoned it was thus: "Since the crucifixion occurred 'in the midst of the week' in the spring of the year, and hence in the middle of a literal Jewish year and also of a prophetic year, therefore the end of the prophetic year must come in the autumn. In other words, the prophetic years of Daniel end in the fall and not in the spring."<sup>44</sup>

Calendation was not altogether the key to the new chronology which suddenly confronted the people in the summer of 1844, and which gave life to the midnight cry. The mainspring lay concealed in Daniel 9 and Matthew 25. Samuel Snow was one of several to discover that six lunar months had yet to be added to the spring date -- itself a month later than first computed -- in order to complete the prophecy. Snow got this largely from Daniel 9. His argument was simple, but impelling -- that if Christ was crucified in the midst of the 'week,' in the spring, then the end of the week, and therefore the end, not only of the 487th year, but also of the 2300th year, would come six lunar months later in the autumn.<sup>45</sup>

[October 22] was computed by adding six lunar months or 177 days, to April 19, and thereby obtaining as the first day of the seventh month, October 13, from which nine days more extended to the tenth day on October 22. The Millerites have left an official statement that they thus "reckoned" from the "appearance of the moon on the 18th of April" and thereby found that "the seventh Jewish month commenced with the appearance of the moon on the 13th of October, so that the tenth day of the seventh month synchronized with the 22d of that month."<sup>46</sup>

This is an extremely important point to know because, although there were new moons observed in all of the months leading up to the seventh month, *there was no new moon to be observed the night of October 12/13*. Why? Technically, it has to do with how soon the new moon can be seen after conjunction – the point in time when the moon, earth and sun are all in alignment and

<sup>43</sup> Froom, *Prophetic Faith*, Vol. 4, 803.

<sup>44</sup> Bates, *Second Advent Waymarks and High Heaps*, 17, quoted in "Millerite Computation of October 22 Date", Box 2, Folder 4, Grace Amadon Collection.

<sup>45</sup> Amadon, "Brief Review of the New Views Regarding Millerite Chronology", Box 2, Folder 4, Grace Amadon Collection.

<sup>46</sup> *The Advent Shield*, Boston, 1844-5, Vol. 1, 278, as quoted in *ibid*.

the moon cannot be seen.<sup>47</sup> At the U. S. Naval Observatory website, the conjunction is referred to as the “new moon.” However, in Bible times, as has been stated, the months did not start until the first crescent could be *observed*.<sup>48</sup> Typically, it takes two days for the crescent of the new moon to appear.

In simple terms, no new moon was observed the night of Oct. 12/13, 1844, because the moon’s meridian (or the highest point of its arch before it set) was below the horizon in most of New England, the land of the Midnight Cry. Furthermore, the moon set only ten minutes after the sun did on Oct. 12, thereby making the sky too light to observe it anyway. The Millerites knew that under Mosaic calendation, a new moon was declared after 30 days regardless of whether or not it was observed.<sup>49</sup> Therefore, they were all in agreement that October 13 was the first day of the seventh month (Tisri 1) and that the tenth day was the 22nd of October. Sylvester Bliss, in the Millerites’ official report in January, 1845 affirms: “Reckoning from this [Nisan] moon, the seventh Jewish month commenced with the appearance of the moon on the 13th of October.”<sup>50</sup> Thus, the tenth day of the seventh month was October 22.

Was October 22 the correct date for Day of Atonement in 1844? Absolutely.

Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. *The tenth day of the seventh month, the great Day of Atonement . . . which in the year 1844 fell upon the twenty-second of October,*<sup>51</sup> was regarded as the time of the Lord’s coming.<sup>52</sup>

The Millerites showed great courage in following the Lamb to arrive at October 22.

Their (sic) remarkable stand of the Millerites, in 1843 and 1844, in rejecting the current Rabbinical calendation, and reviving the original Jewish year of the crucifixion period . . . that they might correctly determine the close of the 2300-year period, took clear, scholarly thinking, intensive research, extraordinary moral

<sup>47</sup> The conjunction is also called the “black moon.”

<sup>48</sup> “That the first day of a lunar month begins with the ‘first appearance,’ or phasis, of the moon - is a precise calendar principle” (“The 1844 Problem - As Checked By Astronomy”, Box 2, Folder 4, Grace Amadon Collection).

<sup>49</sup> Among those who keep the Sabbath based on the luni-solar calendar, there is some confusion over whether to start the month off of the conjunction of the moon or its first visible crescent. October 22, 1844, provides the answer. If the months were to start at the conjunction, then the tenth day of the seventh month would have fallen on October 21, not 22. The U. S. Naval Observatory confirms that the conjunction of the moon occurred at 11:25 p.m. on October 11, 1844. The Millerites, however, knew that the Jews calculated it off of the first *visible* crescent and so they did the same.

<sup>50</sup> *The Advent Shield*, January, 1845, 278, as quoted in “Brief Review of the New Views Regarding Millerite Chronology”, Box 2, Folder 4, Grace Amadon Collection.

<sup>51</sup> See United States Naval Observatory chart at end of chapter.

<sup>52</sup> GC 400, emphasis supplied.

courage, and really heroic, decisive action. They risked all upon this crucial position.<sup>53</sup>

Not only was Catholicism directly opposed to their prophetic interpretations, but almost all of Protestantism had rejected it as well. Furthermore, and “most serious of all, Jewry had many centuries before abandoned the calendation given to Moses, which had been operative in principle and in essentially identical form in both the 5th century B. C. and the 1st century A. D.”<sup>54</sup> These centuries are important because the former embraces the beginning date of the 2300-year time prophecy, while the latter includes the verifying date of the Passover/crucifixion which occurred in the midst of the 70th prophetic week of the longer time prophecy.

Painstakingly studying the Karaite protest in the Middle Ages against the Rabbinical perversion of the calendar, they at last deliberately and irrevocably accepted, restored, and applied to their time-prophecy problem, the earlier calendation championed by the Karaites. And this they did in defiance of the whole body of Rabbinical scholarship and the general current practice of Jewry.<sup>55</sup>

There were many in 1844 who made merry over a lunar reckoning that was not based upon the modern Jewish calendar. The answer was returned: “Every scholar knows that we are correct as to the Karaite seventh month.” The Millerites were well aware of the rabbinical seventh month in September in 1844, and the circumstance was often mentioned in their papers. At the same time they were emphatic in their challenge that they dissented from the modern Jewish calendar because it did not agree with the laws of Moses.<sup>56</sup>

To be consistent with Adventism’s spiritual forefathers, Seventh-day Adventists of today need to compute when the true Sabbath occurs by using the same calendar utilized for determining the Day of Atonement in 1844.

Those who cling to old customs and hoary errors have lost sight of the fact that light is ever increasing upon the path of all who follow Christ; truth is constantly unfolding to the people of God. We must be continually advancing if we are following our Leader. It is when we walk in the light that shines upon us, obeying the truth that is open to our understanding, that we receive greater light. We cannot be excusable in accepting only the light which our fathers had one hundred years ago. If our God-fearing fathers had seen what we see, and heard what we hear, they would have accepted the light, and walked in it. If we desire to imitate their faithfulness, we must receive the truths open to us, as they received those presented to them; we must do as they would have done, had they lived in our day.<sup>57</sup>

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<sup>53</sup> Amadon, “Courageous Action Of Millerites On ‘Jewish Calendar’ Problem”, Box 2, Folder 4, Grace Amadon Collection.

<sup>54</sup> *Ibid.*

<sup>55</sup> *Ibid.*

<sup>56</sup> Amadon, “Millerite Computation of the October 22 Date”, Box 2, Folder 4, Grace Amadon Collection.

<sup>57</sup> Ellen G. White, *Historical Sketches of the Foreign Missions of the Seventh-day Adventists*, 197.

To follow the Lamb withersoever He goeth, God's people must be as brave as their forefathers, advancing further in the path first traveled by those who have long since gone to their rest.

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This chart from the United States Naval Observatory website shows all of the lunations for 1844. The conjunction of each lunation is listed under the column "New Moon". Because it typically takes two days before the first appearance of the new crescent, add two days to each conjunction date to arrive at the date of the visible new moon.

In March, the conjunction, and thus the visible new moon, arrived too early for the barley harvest to be ripe so the Millerites intercalated another month as per Mosaic law. This chart is in accordance with their repeated statements that the visible new moon in April was the 19<sup>th</sup> – two days after the conjunction on the 17<sup>th</sup>.

The seventh lunation's conjunction was on October 11, which placed the first of the month, Tisri 1, on October 13. Ten days later is the Day of Atonement, the tenth day of the seventh month, on October 22.

**U.S. Naval Observatory  
Astronomical Applications Department**

**Phases of the Moon**

1844 Phases of the Moon												
Universal Time												
New Moon			First Quarter			Full Moon			Last Quarter			
d	h	m	d	h	m	d	h	m	d	h	m	
Jan 19	18	18	Jan 27	12	31	Jan	5	17	34	Jan 12	21	32
Feb 18	8	45	Feb 26	9	58	Feb	4	8	43	Feb 11	5	22
Mar 19	0	17	Mar 27	5	02	Mar	4	21	02	Mar 11	13	20
Apr 17	16	32	Apr 25	20	17	Apr	3	6	58	Apr 9	22	09
May 17	8	53	May 25	7	30	May	2	15	17	May 9	8	23
Jun 16	0	26	Jun 23	15	25	May	31	22	47	Jun 7	20	29
Jul 15	14	23	Jul 22	21	13	Jun	30	6	17	Jul 7	10	50
Aug 14	2	32	Aug 21	2	16	Jul	29	14	34	Aug 6	3	26
Sep 12	13	17	Sep 19	7	52	Aug	28	0	34	Sep 4	21	43
Oct 11	23	25	Oct 18	15	16	Sep	26	13	14	Oct 4	16	29
Nov 10	9	37	Nov 17	1	31	Oct	26	5	05	Nov 3	10	19
Dec 9	20	13	Dec 16	15	22	Nov	24	23	42	Dec 3	2	08
						Dec	24	19	29			

## 5

# When Was Christ *Really* Crucified?

*There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation.*  
*CW 35*

When was Christ crucified?

Your answer is probably: "Friday!"

O.K. But give some specifics. Say more.

"Well, Jesus ate the last supper with His disciples Thursday night. He was crucified at 9 a.m. Friday morning, and died at 3 p.m. Friday afternoon – right at the time of the evening sacrifice."

Good answer. It is the most commonly held view of the Passion week.

It is possible you may have answered: "He was crucified on Wednesday!"

The belief that Jesus was crucified on Wednesday is based on one of two premises:

1. That three 24-hour time periods were required to fulfill the prophecy of Matthew 12:40: "For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."
2. That Passover, the 14<sup>th</sup> of Nisan, as calculated by the luni-solar calendar fell on a Julian Wednesday in A.D. 31.

Christ *was* crucified on the sixth day of the week, on the Passover. This is clearly spelled out in John 19:31: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away."

This text is highly significant. It establishes that the crucifixion occurred on the sixth day of the week. The Jews did not *name* their week days - they numbered them. The only two days of the week that were named were the sixth day ("the preparation") and the seventh day (the Sabbath.) It is a fact that Christ was crucified on the Passover. But what does it mean "that sabbath day

was a high day”?

The answer is found in Leviticus 23:4-7:

These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the LORD’s Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein.

Remember, when the months started with the first appearance of the new moon, and then they counted the six work days until the next Sabbath on the eighth of the month, the fifteenth was also a seventh-day Sabbath. ( $8 + 7 = 15$ ). Of the seven additional “Sabbaths” listed in Leviticus 23, three of them *always* fell on the seventh day Sabbath and those Sabbaths were referred to as High Sabbaths.

John 19:31 is important for another reason as well - it shows that Christ, as the great anti-typical Lamb, fulfilled all of the *types* brought forth in the sanctuary service. He was crucified at the time of the morning sacrifice on the day of the Passover (9 a.m.) and died right at the time of the evening sacrifice (3 p.m.) He rested in the tomb over the Sabbath (which was also a High Sabbath, because it was the first day of the Feast of Unleavened Bread) and was raised back to life at dawn on the first day of the week which fulfilled Leviticus 23:9-11:

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.

The Passover, as spelled out in Lev. 23:5, always fell on the 14th of the month, the sixth day of the week and the preparation day. The first day of unleavened bread was always on the seventh-day Sabbath, and the wave sheaf of first fruits, typified by Christ’s resurrection, was always offered to the Lord on the second day of Feast of Unleavened Bread, which was always the first day of the week.

In Desire of Ages is this confirming quote: “Trouble seemed crowding upon trouble. On the sixth day of the week they had seen their Master die; on the first day of the next week they found themselves deprived of His body, and they were accused of having stolen it away for the sake of deceiving the people.”<sup>58</sup>

Christ, as the great antitypical Lamb, fulfilled all of the types of the sanctuary service as spelled out in Leviticus 23: on the 14th of the month (the sixth day of the week) He was crucified; He rested in the tomb over the seventh-day Sabbath (which always fell on the 15th) and He was resurrected on the 16th – the first day of the week when first fruits were waved before the Lord.

<sup>58</sup> DA 794

The reason that this is so important to understand is because it is here, more than any other place, there is proof that the cycle of Biblical, luni-solar calendar weeks do not coincide with the continuous successive cycle of Julian/Gregorian calendar weeks.

The first installment of papers from the Grace Amadon Collection, was confusing because of how much focus was spent on the date of the crucifixion. We had thought more attention would be given to Day of Atonement in 1844. In roughly 3,000 pages, the bulk of the collection, a significantly large portion of it is concerned with the date of the crucifixion.

Why? *Because it is the date of the crucifixion that is the lynchpin on which hang all other dates of the 2300 day prophecy.* There were three decrees to restore and build Jerusalem. Only one of them, the third in 457 B.C., reached to the life of Christ. The 2300 day prophecy is really just a math equation. From 2300, subtract 457 B.C. (subtract because it is B.C.) and the answer is A.D. 1843, the original date William Miller believed Christ would return. Next, one year must be added because there is no 0 year - something the Millerites did not initially take into account. The prophecy equation looks like this:  $(2300 - 457) + 1 = 1844$ . The 70 weeks (490 years) precisely pinpoint A.D. 31 as the year of Christ's crucifixion.

William Miller was one of the first to understand that the "70 week prophecy" of Daniel 9 was a continuation of the prophecy of Daniel 8.

Seventy weeks are determined upon thy people . . . Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks: . . . And after three score and two weeks shall Messiah be cut off . . . And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease . . ." (Daniel 9:24-27).

Seventy weeks in prophetic time (1 day = 1 year) is 490 years. Christ was "cut off" in "the midst of the week" – in the middle of that last seven year time period, He was crucified. By knowing the date of the crucifixion, the student of prophecy can count ahead 3 1/2 years to the end of that "week", then count *back* 490 years (490 years = 490 days prophetic time = 70 weeks) to when the decree to restore and to build Jerusalem went forth. From the decree to restore and to build Jerusalem, 2300 years is counted ahead to find the ending of the 2300 day time prophecy.

The seventieth week of Daniel 9 embraces the years A.D. 27–34. It is in the "midst" of these years that Christ was crucified. Miller initially believed that Christ was crucified in A.D. 33.<sup>59</sup> He was in good company. The Roman Catholic Church, as well as most Protestants, teach that Christ was crucified in A.D. 33. Sir Isaac Newton (who was also a theologian and wrote more on theology than on science) believed that Christ was crucified in A.D. 34. To the authors' knowledge, Seventh-day Adventists are the only ones who believe and teach that Jesus Christ was crucified in A.D. 31. The reason for this is as simple as it is stunning: *it is impossible to have a Friday crucifixion in A.D. 31.* Remember, Jesus *was* crucified on the sixth day of the

<sup>59</sup> L. E. Froom, *Prophetic Faith of Our Fathers*, Review & Herald Publishing Association, Washington, D.C., 1982, Vol. 4, 478.

week, but what this fact reveals is that the sixth day of the Biblical luni-solar week in A.D. 31 did not coincide with a Julian Friday.

The Biblical way of reckoning time is very simple and very consistent. Once the new moon is found for Nisan, all that is necessary is to count up 14 days to arrive at Passover - the day on which Christ was crucified. The first month of the year, because it was tied to the barley harvest, provided that the paschal full moon occurred between Julian/Gregorian April 8 and May 6.

Sir Isaac Newton, however, because he lacked knowledge of certain chronologies, did not consider any year before A.D. 31. He considered the years A.D. 31–36 and made a compelling case for why he believed that Christ was crucified in A.D. 34:

I take it for granted that the passion was on Friday the 14th day of the month Nisan, the great feast of the Passover on Saturday the 15th of Nisan,<sup>60</sup> and the resurrection on the day following. Now the 14th day of Nisan always fell on the full moon next after the vernal equinox; and the month began on the new moon before, not at the true conjunction, but at the first appearance of the new moon: . . . Computing, therefore, the new moons of the first month according to the course of the moon . . . and thence counting 14 days, I find that the fourteenth day of this month in the year of Christ 31 fell on Tuesday March 27; in the year 32, on Sunday, April 13; in the year 33, on Friday April 3 . . .

The 14th day of Nisan will fall in the year of Christ 31, on Wednesday, March 28; in the year 32, on Monday, April 14; in the year 33, on Friday, April 3; in the year 34, on Friday, April 23; in the year 35, on Wednesday, April 13 . . . By this comparison therefore the year 32 is absolutely excluded, because the Passion cannot fall on Friday without making it five days after the full moon, or the next day. For the same reason the years 31 and 35 are excluded, because in them the Passion cannot fall on Friday, without making it three days after the full moon, or four days before it: errors so enormous, that they would be very conspicuous in the heavens to every vulgar eye. . . . Thus, all the characters of the Passion agree to the year 34; and that is the only year to which they all agree.<sup>61</sup>

Newton was a prisoner of his own time. He knew the basics of how the Jewish calendar worked, and yet he was trying to find a Friday crucifixion. It does not work. Seventh-day Adventists have the light of the 2300 day prophecy. October 22, 1844, the ending date of that prophecy, is a nail in a sure place. The only way for the 2300 day prophecy to end in 1844 is if Jesus was crucified in A.D. 31. Because Newton reckoned that the Passover fell on Wednesday, March 28 in A.D. 31, he discounted it as the year in which Christ was crucified. Notice that Newton actually gave two dates for Nisan 14 in A.D. 31: Tuesday, March 27, and Wednesday, March 28. This is because he believed that the Jews counted their days from sunset to sunset.

<sup>60</sup> Here Newton makes a mistake. He places the Passover on the 15th of Nisan in clear contradiction to the date given it in Lev. 23 - Passover on Nisan 14; first day of Feast of Unleavened Bread on Nisan 15.

<sup>61</sup> I. Newton, *Observations Upon the Prophecies of Daniel and the Apocalypse*, 1733, pp. 160-168; quoted in "Quotations, Translation and Miscellaneous Materials Related to Karaite Calendar", Box 6, Folder 3, Grace Amadon Collection.

One calendation principle of which Newton was apparently unaware was that the Jewish New Year was tied to the barley harvest and not the vernal equinox. Consequently, no Passover ever fell in March. The first visible new moon *after* the harvest was ready in A.D. 31 appeared the evening of Wednesday, April 11, making Nisan 1 fall on Thursday, April 12. Thirteen days later, Nisan 14 fell on the full moon of *Wednesday*, April 25. The Passover always fell on the full moon and Ellen White confirms that the moon was full the night of Christ's betrayal: "In company with His disciples, the Saviour slowly made His way to the Garden of Gethsemane. The Passover moon, broad and full, shone from a cloudless sky."<sup>62</sup><sup>63</sup>

Astronomers confirm that the full moon for that month was Wednesday, April 25.<sup>64</sup> In considering the different possible dates for the crucifixion, Astronomer Karl Schoch wrote:

I now come to the year 31 A.D. when the new moon for the Nisan new light came on April 10, 2:10 in the afternoon, Jerusalem.<sup>65</sup> After 28 hours, on the eve of April 11, at this time of the year, every new light is quite easily seen in Jerusalem . . . 1 Nisan = April 12; 14 Nisan = April 25, Wednesday; 15 Nisan = April 26, Thursday.<sup>66</sup>

Interestingly enough, Schoch's very accurate calculations of the visible new moon A.D. 31 led him to reject that year as the year of Christ's crucifixion. He, like Newton, was a prisoner of his own time in trying to force a Julian Friday crucifixion.

God's people today can be more accurate. Unlike these noted astronomers, Seventh-day Adventists have the truth of the 2300 day prophecy. They *know* that Christ was crucified in A.D. 31 because the 70th week of Daniel 9 ended in the fall of A.D. 34 and the full 2300 days ended on Oct. 22, 1844. These dates for A.D. 31 are proven by the Astronomical Applications Department of the United States Naval Observatory.

Because most people are not astronomers, the cycles of the moon are not understood. They can appear confusing and arbitrary. Nothing could be further from the truth. The motion of the moon is very predictable. If the correct mathematical formula is known, anyone can calculate it on a piece of paper just like Karl Schoch and Sir Isaac Newton did.

For those who do not have quite that level of mathematical ability, those calculations are done by computer at the U. S. Naval Observatory (USNO). The USNO calculations list *Wednesday*, April 25, as the full moon. One cannot argue with these figures. They are accurate. The idea

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<sup>62</sup> DA 685

<sup>63</sup> Some, in light of USNO calculations, interpret this to mean that Passover and Christ's crucifixion fell on Thursday, April 26. Either way, a Friday crucifixion is impossible as proven by accurate lunar calculations.

<sup>64</sup> See astronomical tables at the end of this chapter.

<sup>65</sup> Remember, the astronomical "new moon" is when the sun, moon and earth are in conjunction and no new moon can be seen. The Jews started their months at the first *visible* new moon.

<sup>66</sup> Karl Schoch, "The Crucifixion of Christ on 14 of Nisan", Berlin-Steglitz, August 20, 1927 as quoted in "Translations of Various Scientific Documents: On Lunar Calendar and the Crucifixion Date", Box 2, Folder 5, Grace Amadon Collection.

that there has been a continuous cycle of uninterrupted weeks ever since Creation is wrong. It is true that the *week* as a measurement of time is still the original length – seven days. But clearly, the *cycle* of weeks never was intended to be continuous as the lunar months interrupted it.

The church has to deal with this truth. It cannot be shrugged off with, “Well, if the Bible and Ellen White don’t agree with the U. S. Naval Observatory, you know which one is wrong – it’s the U. S. Naval Observatory!” It is not wrong. Ellen White confirmed that Jesus was crucified on the sixth (not fourth) day of the week. In A.D. 31, the sixth day of the luni-solar week, fell on a Julian *Wednesday*; the seventh-day Sabbath (and first day of Feast of Unleavened Bread) fell on a Julian *Thursday*; and First Fruits, the resurrection on the first day of the week, fell on a Julian *Friday*.

To insist that the USNO must be wrong because this does not fit preconceived opinions shows not only ignorance of the accuracy and precision of their calculations, but it is also skating onto thin ice. The very same lunar calculations used by the USNO that reveal Christ was crucified on a Julian Wednesday also prove that the tenth day of the seventh month in 1844 was indeed October 22.<sup>67</sup> It cannot be both ways. Either they are both correct, or they are both wrong. These precise calculations are also demonstrable on perpetual lunawheels which show lunations for specific dates for thousands of years.<sup>68</sup>

This inspired council should be heeded by the people of God:

Lay at the door of investigation your preconceived opinions and your hereditary and cultivated ideas. You will never reach the truth if you search the Scriptures to vindicate your own ideas. Leave these at the door, and with a contrite heart go in to hear what God has to say . . .

Do not carry your creed to the Bible and read the Word in the light of your former opinions. Do not try to make everything agree with your creed. Search the Word carefully and prayerfully with a mind free from prejudice. If as you read conviction comes, and you see that your most cherished opinions are not in harmony with the Word, do not try to make the Word fit these opinions. Make your opinions fit the Word. Do not allow what you have believed or practiced in the past to control your understanding. Open the eyes of your mind to behold wondrous things out of the law. Find out what is written, and then plant your feet on the eternal Rock.<sup>69</sup>

God is restoring to His people the knowledge of His original clock/calendar. The remnant are those who follow the Lamb withersoever He goeth; “they are called virgins, because they profess a pure faith.”<sup>70</sup>

A common response is, “Would God really allow the knowledge of His true Sabbath to be so

<sup>67</sup> Refer to chart at end of previous chapter.

<sup>68</sup> The lunawheel is a circular slide-rule moon-phase calendar. It can be used to determine the moon phase for any date between January 1, A.D. 1 and December 31, A.D. 4000. It is available from [www.lunawheel.com](http://www.lunawheel.com).

<sup>69</sup> MR No. 209, 431 & 432.

<sup>70</sup> COL 406

lost? Wouldn't He at least preserve a knowledge of the proper *day*?"

The answer to that is found in Lamentations 2:6: "The LORD hath caused the solemn feasts and sabbaths<sup>71</sup> to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest."

Since He (Christ) made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier . . . Speaking of Israel, He said, "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them," – make them holy. Ezekiel 20:12. Then the Sabbath is a sign of Christ's power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God.<sup>72</sup>

The Sabbath is a holy thing and to those who do not properly value it and treat it with the reverence it deserves, they will lose the privilege of knowing about the true Sabbath. That text in Lamentations was written as an explanation for the last generation. "Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us."<sup>73</sup> In times of apostasy, when the people did not follow the Lord, they went into captivity and their privilege to keep the Sabbath at all was taken from them. The next chapter will cover just what led to a loss of the knowledge of the true Sabbath; the disregard for it that led the Lord to cause "the solemn feasts and sabbaths to be forgotten in Zion."<sup>74</sup>

In speaking of the joy in Heaven over Christ's triumph at His death, Ellen White states:

Now Jesus rested from the work of redemption; and though there was grief among those who loved Him on earth, yet there was joy in heaven. Glorious to the eyes of heavenly beings was the promise of the future. A restored creation, a redeemed race, that having conquered sin could never fall, – this, the result to flow from Christ's complete work, God and angels saw. With this scene the day upon which Jesus rested is forever linked . . . *When there shall be a "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:21), the creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb, will still be a day of rest and rejoicing.* Heaven and earth will unite in praise, as "from one Sabbath to another" (Isaiah 66:23) the nations of the saved shall bow in joyful worship to God and the Lamb.<sup>75</sup>

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<sup>71</sup> To argue that this cannot apply to the seventh-day Sabbath, but rather to the feasts, is inconsistent with the well-known texts: "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them" (Ez. 20:12) and "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you" (Ex. 31:13). The word translated "sabbaths" in all three texts, Ez. 20:12, Ex. 31:13 and Lam. 2:6 is the same: #7676 – "intermission, i.e. (spec.) the Sabbath" (James Strong, *Hebrew and Chaldee Dictionary*, Thomas Nelson Publishers, 1990, 112).

<sup>72</sup> DA 288

<sup>73</sup> 3SM 338

<sup>74</sup> Lam. 2:6

<sup>75</sup> DA 769-770, emphasis supplied.

In the time of Christ, there were only two calendars in use: the pagan solar calendar established by a Roman emperor in 46 B.C., and the Jewish luni-solar calendar established by God at Creation. Which calendar do you think the Jews (and Jesus) used for calculating their days of worship?

Let God's people honor Him by worshiping Him on the "creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb."<sup>76</sup>

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<sup>76</sup> *Ibid.*

This calendar shows the phases of the moon, as per United States Naval Observatory calculations, for March A.D. 31. The conjunction (or black moon) appeared on March 12, with the first visible crescent on March 14. This made Passover too early for the barley harvest to be ready for the wave sheaf offering on the second day of Feast of Unleavened Bread. Consequently, it was declared an embolismic year and the 13<sup>th</sup> month, Veadar, was intercalated to bring the lunar year back into alignment with the solar year.

March, A.D. 31						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2	3
4	5	6	7	8	9	10
11	12 ●	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27 ○	28	29	30	31
Phases of the Moon: 5:○ 12:● 20:○ 27:○						

Nisan 1 in A.D. 31 corresponded to the Julian date of April 12, the conjunction being on April 10. The 14<sup>th</sup> of Nisan thus fell on April 25, a Julian Wednesday. In the key at the bottom of the chart, the USNO confirms that the full moon appeared on April 25.

April, A.D. 31						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
8	9	10 ●	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25 ○	26	27	28
29	30	Phases of the Moon: 3:○ 10:● 18:○ 25:○				

## 6

# Council of Nicæa: Outlawing God's Calendar

*The nominal conversion of Constantine in the early part of the fourth century caused great rejoicing; and the world, arrayed in robes of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.*

*This compromise between paganism and Christianity resulted in the development of the man of sin foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power--a monument of his efforts to seat himself upon the throne to rule the earth according to his will.*

*To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth, and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan--the Bishop of Rome. SR 327*

The Emperor was troubled. He knew his kingdom was not unified. His people were divided by religious beliefs, and it was affecting his government. He needed to have the men, *all* of the men in his realm, fight in his army. However, religion kept a large portion of them from enlisting. He called his councilors to arrange a meeting with the leaders of the Christian sect. These Bishops understood what the Emperor wanted. They, too, had long reaching goals. Craftily, and with consummate skill, they led him to a compromise that would allow all of them to achieve their respective goals.

The first step was to have the Emperor convert to Christianity. If Emperor Constantine became a Christian, the official state religion would be Christianity, rather than paganism. The pagans could keep their Holy Days the same; they could keep all their forms of religion, their idols and their festivals. The only difference would be that they would be called by Christian names. This would bring unity to the empire, and Constantine could get Christian men to enlist and serve in his army.

The Bishops, too, would gain in the compromise. Already, paganism had corrupted the faith of the Christians in Rome. By influencing the Emperor to make Christianity the state religion, they would gain in power and authority. Once Christianity became the religion of the empire, church membership would swell and their wealth and power would increase proportionately.

A vital step was the outlawing of the luni-solar calendar used for millennia by the faithful followers of God. Only by such civil legislation could the pagan Julian calendar be enforced and the Christians led into idolatry. The priests would preach the duty of supporting the “Christian” emperor and his new church that combined paganism and Christianity. So was born the Papacy, and so was lost the true calendation instituted by God, Himself, at Creation.

In the early part of the fourth century the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. The day of the sun was revered by his pagan subjects and was honored by Christians; it was the emperor’s policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who, inspired by ambition and thirst for power, perceived that if the same day was observed by both Christians and heathen, it would promote the nominal acceptance of Christianity by pagans and thus advance the power and glory of the church.<sup>77</sup>

Emperor Constantine, at the Council of Nicæa, changed both paganism and Christianity by combining them into a new organism. The true luni-solar calendar was forcibly eliminated and the pagan/Julian calendar with its continuous cycle of weeks was exalted and supported by the Church/State. The darkness of ignorance began to enshroud the world.

This is much more than dry, ancient history. This has huge import for the last generation who has been warned:

History will be repeated. False religion will be exalted. The first day of the week, a common working day, possessing no sanctity whatever, will be set up as was the image at Babylon. All nations and tongues and peoples will be commanded to worship this spurious sabbath. This is Satan’s plan to make of no account the day instituted by God, and given to the world as a memorial of creation.<sup>78</sup>

Seventh-day Adventists need to know the history of the Christian church. This is vital because the devices Satan has successfully used before against the church of God, he will use again. *The Great Controversy* was written with the express purpose of shedding light on the *future*, not the past.<sup>79</sup>

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<sup>77</sup> GC 53

<sup>78</sup> Mar 214

<sup>79</sup> Ellen White herself wrote the introduction to *Great Controversy* and in it she explicitly spelled out her reasons for writing the book.

In the great final conflict, Satan will employ the same policy, manifest the same spirit, and work for the same end as in all preceding ages. *That which has been, will be*, except that the coming struggle will be marked with a terrible intensity such as the world has never witnessed. Satan's deceptions will be more subtle, his assaults more determined. If it were possible, he would lead astray the elect. Mark 13:22, R.V.

As the Spirit of God has opened to my mind the great truths of His word, and the scenes of the past and the future, *I have been bidden* to make known to others that which has thus been revealed -- to trace the history of the controversy in past ages, *and especially so to present it as to shed a light on the fast-approaching struggle of the future . . .*

*In these records we may see a foreshadowing of the conflict before us.* Regarding them in the light of God's word, and by the illumination of His Spirit, *we may see unveiled the devices of the wicked one*, and the dangers which they must shun who would be found "without fault" before the Lord at His coming.

. . . It is not so much the object of this book to present new truths concerning the struggles of former times, as to bring out facts and principles which have a bearing on *coming events*. Yet viewed as a part of the controversy between the forces of light and darkness, all these records of the past are seen to have a new significance; and through them *a light is cast upon the future*, illuminating the pathway of those who, like the reformers of past ages, will be called, even at the peril of all earthly good, to witness "for the word of God, and for the testimony of Jesus Christ."<sup>80</sup>

The *Great Controversy* is far more than just a history book - it, *the entire book*, gives a view of "the fast-approaching struggle of the future" and it does this by unveiling "the devices of the wicked one." It shows the "dangers which they must shun who would be found 'without fault' before the Lord at His coming." It would be well for all to study it more with this in mind. For the purposes of the present study, though, the focus will be limited to the change of the calendar.

Seventh-day Adventists have always assumed that the change over the worship day was simply from Saturday to Sunday. No. It was more, far more deceptive and diabolical than that. The change that took place was not simply a switch in the worship day of an already existent calendar. Nor was it a mere rearrangement of the calendar. Instead, it outlawed the Biblical luni-solar calendar and substituted the pagan solar calendar in its place.

Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, "the mystery of iniquity" carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church . . .

This compromise between paganism and Christianity resulted in the development

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<sup>80</sup> GC XI-XII, emphasis supplied.

of “the man of sin” foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan’s power - a monument of his efforts to seat himself upon the throne to rule the earth according to his will.<sup>81</sup>

God’s luni-solar calendar was set aside and a pagan, solar calendar was accepted in its place. The prophecies of Daniel warned of this. The “little horn” spoken of in Daniel is a symbol of the papacy. Daniel 7:25 clearly spells out just what this power would do: “And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”

The “time, times and the dividing of time” refers to the 1260 years of papal supremacy that stretched from 538 A.D. to 1798. Because it is prophetic time (a day equals a year), it is broken down this way: 1260 days = 1260 years. Or, said another way, 1260 days = 3 1/2 years in literal time. A “time”, then, is a year. This text reveals that the little horn would think to change *years*. The law, of course, refers to God’s law. What hasn’t been recognized is that the little horn has indeed changed years - how they are calculated.

John Knox’ translation of Daniel 7:25 makes it even more clear: “He shall insult the Most High, he shall torment/wear out the holy ones of the Most High, and he shall attempt to change the calendar and the ordinance . . .”

This change of calendar took place at the council of Nicæa in 321 A.D. The very first Sunday law was a law that outlawed the Biblical luni-solar calendar and substituted the pagan Julian calendar in its place.

Up until the Council of Nicæa, the Christian Easter, especially in the East, had been celebrated for the most part at the time of the Jewish Passover, and “indeed upon the days calculated and fixed by the Sanhedrin in Judaea for its celebration.”<sup>82</sup> On the contrary, in Europe, “some earlier, some later, were intercalating the months . . . The Europeans were placing their cycle at the equinox, and were celebrating the Passover on the next full moon after the equinox.”<sup>83</sup> These contentions had agitated the churches of Asia since the time of the Roman bishop Victor, who had persecuted the churches of Asia for following the “14th-day heresy” as they called it, in reference to the Passover.<sup>84</sup> But at the Council of Nicæa, “the last thread was snapped which connected Christianity with its parent stock.”<sup>85</sup> The future Easter observance was to be rendered independent of Jewish calculation according to these words, which have been attributed to Constantine:

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<sup>81</sup> GC 49-50

<sup>82</sup> Heinrich Graetz, *History of the Jews*, Philadelphia, 1893, Vol. II, 563.

<sup>83</sup> Joseph Scaliger, *De Emendatione Temporum*, Francofurt, 1593, 106.

<sup>84</sup> Op. cit.; see also Eusebius, *Ecclesiastical History*, Book V, Ch. 24.

<sup>85</sup> Op. cit.; Graetz, Vol. II, 563.

“Henceforward let us have nothing in common with this odious people; our Saviour has shown us another path. It would indeed be absurd if the Jews were able to boast that we are not in a position to celebrate the Passover without the aid of their rules.”<sup>86</sup> <sup>87</sup>

This is a civil law enforcing the pagan calendar. Calendars calculate time and at the Council of Nicæa it was determined to remain independent of *Jewish* calculation. Changing the way time is calculated will affect when the Sabbath falls. Again, this was not merely a rearrangement of an existing calendar. The law made it illegal to use the Biblical luni-solar calendar and it persecuted those who still tried to use it.

In subsequent years, the Jews went through “iron and fire.”<sup>88</sup> The Christian [papal Roman] emperors *forbade the Jewish computation of the calendar*, and did not allow the announcement of the feast days. Graetz says, “The Jewish [and apostolic Christian] communities were left in utter doubt concerning the most important religious decisions: as pertaining to their festivals.”<sup>89</sup> The immediate consequence was the fixation and calculation of the Hebrew calendar by Hillel II.<sup>90</sup>

Being unable to communicate among themselves and having to go underground in their observances, led them to “fix” the calendar. They tied it to the new moon *nearest* the vernal equinox. It was now independent of any barley harvest. This practice explains why the Jewish feasts of today are typically one month too soon. This is also why in 1844, the Jews observed September 23 as Day of Atonement rather than October 22. When mocked for insisting on a date that was contrary to that observed by the Jews themselves, the Millerites with confidence could say: “Every scholar knows that we are correct according to the original luni-solar calendar.”

The decrees of Nicæa “destroyed the Temple of the Law in Judea,” as it were, and the ancient regulation of Moses for harmonizing the course of the moon with that of the sun was ultimately replaced by calculations involving the vernal equinox,<sup>91</sup> after which the nearest full moon was chosen to be the paschal moon. From this equinoctial point, the church built up her ecclesiastical calendar and its Easter feast. It is easy to gloss over the real significance of the Council of Nicæa and its bearing upon the Jewish system of time, for though the church desired to depart from Jewish calculation, and to adopt a movable feast,<sup>92</sup> yet in the end, it turned out that both the Jewish and Roman Catholic festivals came to be computed from the same point of time . . . the vernal equinox. Although it is clear that the

<sup>86</sup> Graetz, Vol. II, 564; see also Eusebius; *Life of Constantine*, Book III, Chapter 18.

<sup>87</sup> Grace Amadon, “Report of Committee on Historical Basis, Involvement, and Validity of the October 22, 1844, Position”, Part V, Sec. B, 17, Box 7, Folder 1, Grace Amadon Collection.

<sup>88</sup> David Sidersky, *Astronomical Origin of Jewish Chronology*, Paris, 1913, 640.

<sup>89</sup> Graetz, Vol. II, 571.

<sup>90</sup> Amadon, “Report of Committee on Historical Basis, Involvement, and Validity of the October 22, 1844, Position”, Part V, Sec. B, 17-18. Parenthetical comments and emphasis supplied.

<sup>91</sup> Sidersky, *Chronology of the Jews*, 624.

<sup>92</sup> Christopher Clavius, *Romani Calendarii A Gregorio XIII P.M. Restituti Explicatio*, 54.

responsibility for this change rests with the bishops of Nicæa, yet, according to Clavius, the church merely enjoined that which had been sanctified by the ancient Roman Pontiffs:

“The Catholic Church has never used that [Jewish] rite of celebrating the Passover, but always in its celebration has observed the motion of the moon and sun, and it was thus sanctified by the most ancient and most holy Pontiffs of Rome, but also confirmed by the first Council of Nicæa.”<sup>93 94</sup>

When the term “Roman Pontiffs” is heard, “pope” is generally what is thought. But the ancient “holy Pontiffs of Rome” here mentioned referred to the original *pagan* heads of the Babylonian religion. In fact, even the title *Pontifex Maximus* now used exclusively by the pope originated in Babylon.<sup>95</sup>

Ellen White, in speaking of how paganism absorbing primitive Christianity affected the Sabbath, states:

The spirit of concession to paganism opened the way for a still further disregard of Heaven’s authority. Satan, working through unconsecrated leaders of the church, tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified (Gen. 2: 2, 3), and in its stead to exalt the festival observed by the heathen as “the venerable day of the sun.”<sup>96</sup>

Satan, who hates the law of God, not only *thought* to change “times and laws” – he has *done* it. The Sabbath is more than a memorial of creation - it is a sign between God and His people. It is a sign of their loyalty to Him, and of His ability to make them holy.<sup>97</sup> The Sabbaths are God’s appointed times to meet with His people and sanctify them. When believers meet with the Father at His appointed time, on His appointed day, He fulfills His part of the covenant - He does for them that which they cannot do for themselves. Satan has sought to disrupt this by substituting a calendar that designates a spurious sabbath. And he has done it so successfully and so long ago, that were it not for the mercy of God, no one would have ever seen it.

In the early part of the fourth century the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. The day of the sun was revered by his pagan subjects and was honored by Christians; it was the emperor’s policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who, inspired

<sup>93</sup> Clavius, 54.

<sup>94</sup> Amadon, “Report of Committee on Historical Basis, Involvement, and Validity of the October 22, 1844, Position”, Part V, Sec. B, 18.

<sup>95</sup> For an in-depth look at how the Roman Catholic religion is merely pure paganism in a Christian disguise, read *The Two Babylons: Or The Papal Worship Proved to be The Worship Of Nimrod And His Wife*, by Alexander Hislop, England, 1916.

<sup>96</sup> GC 52

<sup>97</sup> “I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” Ezekiel 20:12

by ambition and thirst for power, perceived that if the same day was observed by both Christians and heathen, it would promote the nominal acceptance of Christianity by pagans and thus advance the power and glory of the church.<sup>98</sup>

Seventh-day Adventists have been mistaken in assuming that the only change made was a change from Saturday to Sunday. According to David Sidersky in his *Astronomical Origin of Jewish Chronology*, “It was no more possible under Constance to apply the old calendar.”<sup>99</sup>

It should be recognized and made perfectly plain that the plan of the church and of the modern Jewish calendar as well, to regulate the Passover with reference to the position of the sun at the spring equinox, and of the full moon next after, has to be referred back, according to Clavius, to the “most ancient and most holy Roman Pontiffs,” and has no connection at all with the original Mosaic command.<sup>100 101</sup>

The whole world has wondered after the beast – even modern Jews themselves have settled upon a cycle that follows a regulation of the Roman Catholic church.

Life spans today are so short that it has worked to Satan’s advantage. This whole change of calendars took place nearly 1,700 years ago! The words of Ellen White have great force when seen in the light of this ancient change of calendars:

There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation.<sup>102</sup>

The calendar now in use, named after Pope Gregory XIII, is but a continuation of the old pagan solar calendar implemented by Julius Cæsar in 46 B.C. and adopted into the church by the Council of Nicæa.

The differences between the “full-moon-of-barley-harvest” Mosaic rule, and the “first-full-moon-after-the-vernal-equinox” Nicæan regulation of the church are vital. Though both were featured by a period of time, which was to be marked by the first light of the full moon, yet the barley-harvest period did not always coincide with the equinoctial<sup>103</sup> and both rulings were wide apart in character, purpose, and meaning. This will be seen by the following outline:

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<sup>98</sup> GC 52

<sup>99</sup> As quoted in Amadon, “Report of Committee on Historical Basis, Involvement, and Validity of the October 22, 1844, Position”, Part V, Sec. B, 8, footnotes.

<sup>100</sup> Clavius, op. cit., 56; Sidersky, *Chronology*.

<sup>101</sup> Amadon, “Report of Committee on Historical Basis, Involvement, and Validity of the October 22, 1844, Position”, Part V, Sec. B, 19.

<sup>102</sup> CW 35

<sup>103</sup> The moons were different in leap years when an extra month was added to reconcile the lunar year to the solar year.

Barley Harvest Moon	Equinoctial Moon
1. A command of Moses for Jewish Time.	1. A decree of Nicæa for the church calendar.
2. Only one moon.	2. Could be two moons.
3. A permanent and regular control of Jewish feasts.	3. A very irregular index to the time of Easter.
4. Coincided with "first month," or Nisan.	4. Coincided with the sign, Aries, and often with Adar. <sup>104</sup>
5. A sure index to the crucifixion Passover.	5. Not the paschal moon which marked the death of Christ.

Of these two methods of determining a festival feast, the barley harvest has been commonly regarded as a period too elastic to represent an actual point of time. But be it noted, that the controlling conditions relating to the barley-harvest moon in the time of Christ were as exact, if not more so, than those which have thus far governed the vernal equinox in its control over Easter. The time of barley harvest in the Ashes-Valley field across the Kidron was remarkably accurate and permanent in its regulation of the passover festival. The latter rain extended into the first week in April, and very quickly thereafter the barley would ripen. Into this defined and limited period *one full moon only could occur.*<sup>105</sup>

Three conditions: 1) the ending of the latter rain, 2) the regular period of the ripened barley, and 3) the fulling of the one moon possible in that limited time after the first week in April - exactly determined the paschal feast and all the other festivals of the Jewish year. The results were dependable and specific. *This was the rule which Moses had commanded.* It persisted to the generation in which Christ came, and definitely was followed by the Jews until the time of their general dispersion.<sup>106</sup> These facts lead to one vital conclusion: that *the Jewish year in the first century of the Christian era was governed by the barley harvest moon specification which had been ordained of God, and upon which the application of astronomy in relation to the crucifixion year is definitely and consistently dependent.*<sup>107</sup>

<sup>104</sup> Adar was the *last* month of the Jewish year, not the first.

<sup>105</sup> Emphasis original.

<sup>106</sup> Sidersky, *Chronology of the Jews*, 615, 624.

<sup>107</sup> Amadon, Report of Committee on Historical Basis, Involvement, and Validity of the October 22, 1844, Position, Part V, Sec. B, 21. Emphasis supplied except where otherwise noted.

Of course, the other differing characteristic between the two calendars is that the pagan calendar provides a continuous weekly cycle, while the Mosaic calendar has the weekly cycle start over each month with the observation of the new crescent moon.

There can be no question but that the little horn has done exactly what he thought to do and by observing a Saturday Sabbath, Seventh-day Adventists have, unknowingly, paid homage to that power which thought to (and did) change “times and laws.” In the last chapter, the question was asked, “Would God really allow the knowledge of His Sabbath to be lost?” The answer as given in Lamentations 2:6 is: yes. “The LORD hath caused the solemn feasts (*mo’ed*) and sabbaths to be forgotten in Zion.”

This theme is expanded upon in Hosea, chapter two. Here the Lord is likening His people to an unfaithful wife who has gone whoring after other lovers. God’s people have been an unfaithful bride to their Lord. The prophecy of Hosea applies to God’s people. We like to quote the beautiful promises in the second half of that chapter as applying to God’s people. These promises are precious. However, they must be looked at in context, and they are given in the context of God’s betrothed having been unfaithful to Him. Therefore, the punishment is: “I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.” (Verse 11)

The “new moons” is a clear reference to the calendar by which the Sabbaths are figured, just as in Isaiah 66:23: “And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the LORD.” The Seventh-day Adventist church has used this text to prove that the Sabbath will be kept in the new earth. More than that, this text proves which *calendar* will be used throughout eternity, because on the pagan, solar Gregorian calendar, the new moons are not even noticed and definitely do not begin the months.

It was by compromise with paganism that the early Christian church lost its apostolic purity. This opened the floodgates to all of the deceptions of Satan. By not valuing and preserving the truth, the people of God lost it. When the truth of heaven is not cherished as it should be, God removes it; *He* causes it to be forgotten.

Hosea 2:14+ reveals just how we have forsaken our God, our heavenly Husband. It is by taking the names of Baal into our mouths and letting the worship of Baal structure our lives.

Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her . . . And it shall be at that day, saith the LORD, that thou shalt call me Ishi<sup>108</sup>; and shalt call me no more Baali.<sup>109</sup> For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them . . . And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgement, and in lovingkindness, and in mercies. I will even betroth thee

<sup>108</sup> *My Husband*

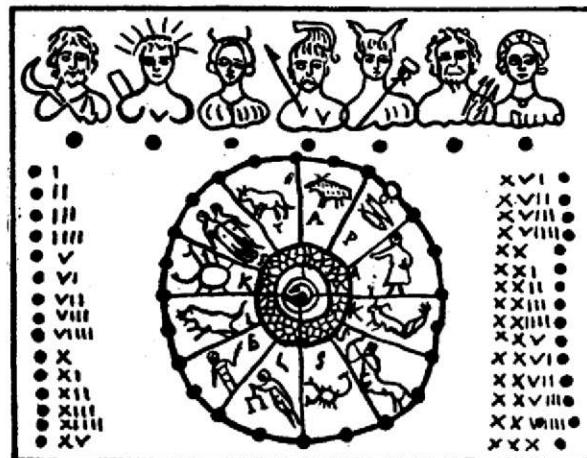
<sup>109</sup> *My Lord*, a generic title for God or Baal.

unto me in faithfulness: and thou shalt know the LORD. . . And I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.<sup>110</sup>

If “each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us”<sup>111</sup> than it is vital to look at this passage in light of the modern world. No one runs around claiming to be worshipers of Baal anymore. Verse 17 gives a clue just how this is to be applied: “For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.” The names of the weekdays: Sunday, Monday, Tuesday, etc., are named after the planetary gods.

It is a curious fact of calendar history that the planetary week originally began on Saturn’s day (*dies Saturni*). That was the highest day of the week. It was followed by Sun’s day (*dies Solis*), Moon’s day (*dies Lunæ*), etc. The pagans worshiped the seven planetary gods in the order they thought those planets orbited in relation to the earth. They thought that Saturn was closest to the earth, so it held the preeminent position of importance, as the first day of the planetary week.<sup>112</sup>

In this Roman stick calendar from the Baths of Titus,<sup>113</sup> the days of the pagan, planetary week are represented by drawings of the seven planetary gods. The *first* was Saturn’s day which Sabbatarians have assumed corresponded to the seventh and last day of the Biblical week, the Sabbath. It was only later that the days of the week were rearranged with Sunday as the first day and Saturn’s day as the seventh. The twelve signs of the zodiac can be seen in the circle in the middle, and they stood for the twelve months of the year, six of which were also named after pagan gods.<sup>114</sup>



The months of the Gregorian year and the days of the planetary week are irreparably pagan. It is these to which the passage in Hosea is referring. When Christians arrange their lives and their worship days by a pagan, planetary calendar, the names of Baalim are taken into their mouths. It is impossible to find the correct Biblical Sabbath on a pagan, Gregorian calendar and in this God is forgotten.

<sup>110</sup> Hosea 2:14, 16-20, 23

<sup>111</sup> 3SM 338

<sup>112</sup> For a much more in-depth look at how the pagans assigned each of the 24 hours of the day to a planetary god based on their supposed position in relation to the earth, see *How Did Sunday Get Its Name?* by Robert L. Odom, Southern Publishing Association, 1972.

<sup>113</sup> R. L. Odom, *How Did Sunday Get Its Name?*, Southern Publishing Association, 1972.

<sup>114</sup> July and August were named after Julius Cæsar (who established the Julian calendar) and Augustus Cæsar (the Roman emperor mentioned in Luke 2:1-7). September, October, November and December were number words: “seventh”, “eighth”, “ninth”, and “tenth”, respectively, as the Roman calendar originally began in March.

By restoring to the final generation the knowledge of His true method of calendation, God is bringing them back to a primitive godliness. He says, “Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.” What wilderness? The answer is found in Revelation 12. Here is given a depiction of the true church, the Bride of Christ, as a woman who has to flee into the wilderness.<sup>115</sup> “And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days” (verse 6).

When the pure church accepted the practices of paganism the long night of the Dark Ages fell on her. The true church fled into the wilderness and there, after experiencing the desolation that comes from accepting other lovers, the Lord began to allure her back. The Protestant Reformation began restoring to her the light that had been lost. “The truth is an advancing truth, and we must walk in the increasing light.”<sup>116</sup> God will advance no faster than His people can follow. Ever since the days of the Protestant Reformation, God has been “alluring” His bride (the church) back to Him, winning her heart to her True Love by showing her His beautiful love and care for her.<sup>117</sup>

The knowledge of the luni-solar Sabbaths is now being restored to the remnant church. This understanding should affect any preconceived ideas of the time of trouble. The one belief shared by both liberal and conservative Seventh-day Adventists is that the United States government will be foremost in making an image to the beast (the Roman Catholic Church). In simple terms: all are looking for a Sunday law. Keeping in mind that Ellen White was *bidden* to write *Great Controversy* in such a way as “to trace the history of the controversy in past ages, *and especially so to present it as to shed a light on the fast-approaching struggle of the future*”,<sup>118</sup> is it possible that the Sunday law will again come disguised as a calendar change law?

Think about it. Satan’s main target is the Seventh-day Adventist church. Everyone knows about Sunday closing laws and all have assumed that is the form the Sunday law will take. But if you were Satan, and your #1 enemy was expecting that plan of attack, would you not try and slip it past without their notice? Ellen White warned the church to be aware of Satan’s devices. Just as soon as people become aware of one device, the father of lies gives it a new twist. The next chapter will study the Biblical and Spirit of Prophecy references to this switch in calendars.

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<sup>115</sup> A woman is always the symbol of a church. A whore is a corrupt church; a pure woman is the true church.

<sup>116</sup> CW 33

<sup>117</sup> Revelation 12:1 provides a fascinating symbolic description of the true church. She is *standing upon the moon*. Feet are a symbol of possession (see Job 1:7 and Ruth 4:7 & 8). The significance of this text is very beautiful: the church is once again in possession of the knowledge of the true Sabbath and it provides her with an unassailable foundation.

<sup>118</sup> GC xi, emphasis supplied.

## **Changing Calendars: The Abomination that Desolates**

*God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God, so that when the testing time shall come, and they are brought before councils to answer for their faith, they may be able to give a reason for the hope that is in them, with meekness and fear.*

*Agitate, agitate, agitate! The subjects which we present to the world must be to us a living reality. It is important that in defending the doctrines which we consider fundamental articles of faith, we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny. . . . CW 40*

It would stand to reason that something as big as a complete change of calendars aimed at deceiving God's people should be in the Bible. It is. Amazingly, it's been there the whole time. A diligent study, consistently applying the principles of Biblical interpretation will reveal what has been hidden from casual study.

Jesus Himself referred to this calendar change - both when it occurred under the rising influence of the papacy and when it will be done again in this last generation. Two days before His betrayal, Jesus left the temple for the last time. Later that evening, as He rested on the Mount of Olives, Peter and Andrew with James and John came and asked Him to tell them about the destruction of Jerusalem and the end of the world. (They thought those two events would happen at the same time.)

Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events . . . This entire discourse was given, not for the disciples only, but for

those who should live in the last scenes of this earth's history.<sup>119</sup>

Christ's warning against this masterpiece of deception is given almost word-for-word in both Matthew and Mark:

Matthew 24:15, 16 – “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand:) then let them which be in Judea flee into the mountains.”

Mark 13:14 – “But when he shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains.”

In the destruction of Jerusalem, these texts had their fulfillment. Those Christians who were within Jerusalem heeded the warning and not a single Christian lost his life in the destruction of the city.

Adventists have always applied the primary application of these texts to a future Sunday law:

By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, *and shall make provision for the propagation of papal falsehoods and delusions*, then we may know that the time has come for the marvelous working of Satan and that the end is near.

*As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return.*<sup>120</sup>

“When . . . our country . . . shall make provision for the propagation of papal falsehoods and delusions . . .” What is the greatest papal falsehood but that the current pagan/papal calendar contains the seal of God if you but worship on the seventh day of *its* week? What will be its delusions but demons impersonating long dead apostles, claiming that the scriptures have been corrupted over time and that the weekly cycle has been uninterrupted since Creation?<sup>121</sup>

Seventh-day Adventists have been correct in linking these texts in Matthew 24 and Mark 13 to

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<sup>119</sup> DA 628

<sup>120</sup> 5T 451, emphasis supplied.

<sup>121</sup> “The apostles, as personated by these lying spirits, are made to contradict what they wrote at the dictation of the Holy Spirit when on earth. They deny the divine origin of the Bible, and thus tear away the foundation of the Christian's hope and put out the light that reveals the way to heaven” (GC 557).

the Sunday law. The mistake has been in assuming that the Sunday law would be little more than a Sunday closing law with increasingly stiff penalties for breaking it. By referring back to the prophecies of Daniel, Christ has shed a floodlight on the true significance of the abomination of desolation and how that will appear disguised as a calendar change law.

There are not that many times that the abomination of desolation is even mentioned in Daniel.

They are:

Daniel 12:11 – And from the time that the daily\*<sup>122</sup> shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Daniel 11:30, 31 – He shall return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand in his part, and they shall pollute the sanctuary of strength, and shall take away the daily\*, and they shall place the abomination that maketh desolate.

Daniel 9:27 – And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Daniel 8:11-13 – Yea, he magnified himself even to the prince of the host, and by him the daily\* was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily\* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily\*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

The desolation Jesus warned about is “spoken of by Daniel the prophet” only four times. It is interesting to note that three of those four times is always in connection with the “daily.”

It is also important to understand that each of those four references come under a generalized heading: they were visions Daniel received on the banks of the Hiddekel and Ulai rivers. “The light that Daniel received direct from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass.”<sup>123</sup> This is significant because, while it does not deny the truth of the historical interpretation, it opens the door to the possibility of a dual application. At the very least, it means that not all of Daniel, chapters 8-12, have reached their complete fulfillment.

There are three main schools of thought regarding the daily.

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<sup>122</sup> The word *sacrifice* is a supplied word and was not in the original text. Because it only confuses the true meaning, it has been left out. An asterisk has been put in its place to mark its omission.

<sup>123</sup> TM 112-113

1. It is believed the “daily” refers exclusively to the sacrificial offerings offered at the temple in Jerusalem. Those who hold this position believe that the little horn here referred to was Antiochus Epiphanes, a Roman conqueror, who disrupted the temple services and polluted its altars by offering pigs on the altar of burnt offering. Some believe that it refers to the destruction of Jerusalem by the Romans in A. D. 70.
2. Some believe that the “daily” is a symbol for paganism, as opposed to “the abomination that maketh desolate” which is believed to be the papacy. “Both terms identify persecuting powers; that the word for “daily,” correctly meaning “continual,” refers to the long continuance of Satan’s opposition to the work of Christ through the medium of paganism; that the taking away of this event is the same as that described in 2 Thess. 2:7 and Rev. 13:2.”<sup>124</sup>
3. It is also believed that the “daily” (or, more accurately translated, continual) refers to the continual High Priestly ministry of Jesus in the heavenly sanctuary. Those who hold this view believe that the High Priestly ministry of Jesus was “taken away” when a human priesthood was put into place by the papacy. It is believed that the substitution of a human priesthood made of none effect Christ’s High Priesthood.

Seventh-day Adventists have never held to the Antiochus view simply because Antiochus Epiphanes did not fit the time periods or other particulars of the prophecy.

Within Adventism, various able Bible expositors have held both the second and third interpretations. In more recent years, more and more hold to the view that the primary application is the high priestly ministry of Christ, while a possible secondary application is paganism.

Ellen White made an interesting statement that sheds light on the subject:

Then I saw in relation to the “daily” (Dan. 8:12) that the word “sacrifice” was supplied by man’s wisdom, and does not belong to the text, and that *the Lord gave the correct view of it to those who gave the judgment hour cry*. When union existed, before 1844, nearly all were united on the *correct view* of the “daily”; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed.<sup>125</sup>

This statement is in keeping with her numerous other statements supporting the teachings of the pioneers.

*The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim . . .*

There are persons ready to catch up every new idea. The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has

<sup>124</sup> *An Exhaustive Ellen G. White Commentary on Daniel*, Academy Enterprises, Inc., Vol. I, 251, editor’s comments.

<sup>125</sup> EW 74-75, emphasis supplied.

been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, *and those who have not had a personal experience in this work, are to take the Word of God and believe on “their word” who have been led by the Lord* in the proclamation of the first, second, and third angels' messages.

It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and *who begin by turning away from the light that God has already given.*<sup>126</sup>

In order to find new light, the student of scripture must first look to “the light God has already given.” If, prior to the Great Disappointment, “nearly all were united on the correct view of the ‘daily’,” then what was that “correct” view?

It was paganism. William Miller believed and taught that the daily was paganism; so did the majority of the Advent leaders.<sup>127</sup> It was only later that the idea came in that the daily was Christ's High Priestly ministry. Because we have not fully understood Daniel 8:11,<sup>128</sup> we have assumed that it must be the ministry of Christ, but a careful word study of that text reveals that the only thing the daily *can* be is paganism.

The confusion has stemmed from the fact that a surface reading of Daniel 8:11 gives a very different interpretation than what comes to light from a deep study of the words in that text.

Daniel 8:11: “Yea, he magnified himself even to the prince of the host, and by him the daily was taken away and the place of his sanctuary was cast down.”

The “he” referred to here is the little horn power (or the papacy) referred to in the preceding two verses. The “prince of the host” refers to Christ. A surface reading of this text, then, has been understood thus: “The little horn exalted himself against Christ and in doing this, the little horn took away the ministry of Christ by substituting a human priesthood instead. This made Christ's ministry of none affect. When he did this, the place of Christ's sanctuary was cast down (trampled underfoot).”

While the “little horn” does refer to the papacy and the “prince of the host” does indeed refer to Christ, the rest of the interpretation is not supported by the text.

## **Daily**

*Tamid* (#8548): “This masculine Hebrew noun originates from an unused root word. The meaning is duration, extension, continuance, continuity; continually, perpetually . . . at all times,

<sup>126</sup> 2SM 110, 111, emphasis supplied.

<sup>127</sup> Froom, *Prophetic Faith of Our Fathers*, Review & Herald, 1982, Vol. 4, 732, 1118 & 1119.

<sup>128</sup> “Yea, he magnified himself even to the prince of the host, and by him the daily was taken away, and the place of his sanctuary was cast down” (Daniel 8:11).

continuously without interruption . . .”<sup>129</sup> “The word itself does not mean ‘daily,’ but simply ‘continual’ or ‘regular’ . . . The idea of ‘daily’ was evidently derived, not from the word itself, but from that with which it was associated.”<sup>130</sup>

The accurate definition of the word “daily” is what led William Miller to interpret the “daily” as a symbol of paganism. Miller and most of his associates believed that it was the continuance of paganism that was taken away by the papacy (symbolized by the little horn.)

### **Was Taken Away**

*Riwm* (#7311): “A primitive root; to be high, actively to rise or raise (. . . literally or figuratively): - bring up, exalt (self), extol . . . haughty, heave (up), (be, lift up on, make on, set up on, too) high . . . presumptuously . . . promote, proud, set up . . .”<sup>131</sup>

Right here can be seen that the correct interpretation of Daniel 8:11 could not be referring to the ministry of Christ, because the little horn would not “presumptuously exalt,” “lift up on high” and “actively promote” the priesthood of Christ. In fact, the very opposite was done.

### **Was Cast Down**

*Shalam* (#7999): “To be whole; to be sound, be safe; to be uninjured, to keep safe, to make secure . . .”<sup>132</sup>

When these correct definitions are inserted, the rendering of Daniel 8:11 is far different from what a surface reading suggests: “The little horn (papacy) magnified and exalted himself even to Jesus Christ and by him the continuous was presumptuously exalted. The result was that the place of his (the papacy’s) sanctuary was made safe and secure.”

This is the most accurate interpretation of Daniel 8:11.

The “continuous”, or “continual” (which is the literal translation of the word “daily”), refers to the continuous weekly cycle of the pagan solar calendar. “Daily” is also defined as “continuously without interruption.” This is a perfect description of the continuous, unending cycle of weeks of the pagan Julian and papal Gregorian calendars.

By out-lawing the Biblical luni-solar calendar and substituting in its place a pagan calendar that cycled “continuously without interruption”, the papacy presumptuously promoted, exalted and

<sup>129</sup> *The Hebrew-Greek Key Word Study Bible, King James Version: “Lexical Aids to the Old Testament”, 1675.*

<sup>130</sup> *An Exhaustive Ellen G. White Commentary on Daniel*, Academy Enterprises, Inc., Vol. I, 251, editor’s comments.

<sup>131</sup> *The Hebrew-Greek Key Word Study Bible, King James Version: “Hebrew and Chaldee Dictionary”, 107.*

<sup>132</sup> *The Hebrew-Greek Key Word Study Bible, King James Version: “Lexical Aids to the Old Testament”, 1669.*

lifted up on high *paganism*. This strengthened the papacy. Allied with paganism and the civil power, the papacy was strengthened and established so that “the place of his sanctuary” was made safe and secure.

The work of the papal church was to be of an exactly opposite character to that of Christ. Daniel in holy vision saw that he “would think to change times and laws.” The laws of God and the *time* of God *were to be changed* by this antichristian power. The laws of God are the only laws which men are prohibited from changing, for secular powers may change as they see fit the laws of secular governments. In the prophecy it is plainly shown that this papal power would with deliberate intention change the law of God . . .

The Papacy, claiming to be the vicegerent of the Son of God, is in truth the vicegerent of another power. She points to the Sunday institution as the sign of her authority; but in the change of the law and *time* of God, she is only doing that which Satan tried to do in heaven, - prove the law of God faulty, and the Lawgiver fallible.<sup>133</sup>

Again, the word “time” refers to years, or the calendar by which the years are counted. In referring to Daniel 7:25, “(he) shall think to change times and laws”, the focus has always been on the papacy changing the *laws*. The text predicts, though, that he would also think to change *times*. The above quote is interesting because it emphatically states that the little horn would not just *think* to do it – he has *done* it. Read it again: “The laws of God and the *time* of God *were to be changed* by this antichristian power . . . In the prophecy it is plainly shown that this papal power would with deliberate intention change the law of God . . .”<sup>134</sup>

This is the warning Christ gave to His disciples to pass on to the final generation. When the papacy in league with Constantine presumptuously exalted paganism by imposing the continuous weekly cycle of the pagan calendar on the church, the abomination that makes desolate (the papacy) was put firmly into power; the place of its sanctuary was made safe and secure.

The word “abomination” means a disgusting, filthy or detestable thing: an idol. “The word is used to refer to idols themselves or anything associated with idolatrous practices . . . Because idol worshippers are wholly identified with idols, they too are detestable.”<sup>135</sup> This abomination desolates, destroys, lay’s waste, ravages and devastates<sup>136</sup> the souls of men.

In Daniel 8:11-13, however, the “abomination of desolation” is referred to as the “*transgression of desolation*” (vs. 13). The reason is interesting – the other references to desolation speak of the abomination as complete and receiving the action of being:

- 1) “set up” – Daniel 12:11;

<sup>133</sup> ST Nov. 19, 1894, emphasis supplied.

<sup>134</sup> *Ibid.*

<sup>135</sup> Number 8251, *The Hebrew-Greek Key Word Study Bible, King James Version: “Lexical Aids to the Old Testament”*, 1672.

<sup>136</sup> *Shamem*, #8074, *ibid.*, 1670

2) Placed – Daniel 11:31;

In Daniel 9:27, the abomination is the thing that is actively making desolate.

Daniel 8:11-13, however, is describing the process by which the abomination is made complete. The word “transgression” is *peshā*. It means “a revolt (national, moral or religious): - rebellion, sin, transgression, trespass.”<sup>137</sup> It is derived from *pâsha* which means “to break away (from just authority), i.e. trespass, apostatize, quarrel: - offend, rebel, revolt, transgress.”<sup>138</sup>

The exalting of a continuously cycling pagan calendar with no connection to the moon, was open rebellion, apostacy and revolt; it was breaking away from the just authority of heaven.

Because this is how the beast rose to power the first time, we can expect that this change of calendars will happen again, because: “History will be repeated. False religion will be exalted.”<sup>139</sup>

With this accurate definition of Daniel 8:11-13, the meaning of the other references to the abomination of desolation becomes clear.

We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has *nearly* reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy *will be repeated*. In the thirtieth verse a power is spoken of that “shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily, and they shall place the abomination that maketh desolate.”<sup>140</sup>

It is time for all of Daniel to be opened and revealed to God’s people. In the above quote, the servant of the Lord clearly states that there is to be a repeat of what has happened in the past. *In that context*, she then quotes Daniel 11:31 which is one of the four instances in Daniel where the abomination of desolation is mentioned and it is again in relation to the “daily” or the continual.

Daniel 9:27 is the only time the abomination of desolation is spoken of without connection to the daily. However, there is again deeper meaning in this text than has been seen before.

“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon

<sup>137</sup> James Strong, #6588, *The New Strong's Exhaustive Concordance of the Bible*, “Hebrew and Chaldee Dictionary”, Thomas Nelson Publishers, 1990, 97.

<sup>138</sup> Number 6586, *ibid.*

<sup>139</sup> Mar 214

<sup>140</sup> 13MR 394, emphasis supplied.

the desolate.” (Daniel 9:27)

Constraints of time and space do not allow an in-depth study of Daniel 8 and 9, however, the “he” referred to in this text has a dual application. It does indeed refer to Christ in this prophecy. For the final generation, though, it refers to the prince mentioned in the previous verse. This is the prince “that shall come” whose people “destroy the city and the sanctuary.” “City” can be a symbol of God’s church.<sup>141</sup> The people of this prince destroy what God’s people have just built, namely: the street and the wall.<sup>142</sup>

A well-established rule of prophetic interpretation is that if any part of a prophecy has not had a complete fulfillment, then the Bible student must look for a dual application or reapplication. This was a rule understood by the Millerites:

(Here is how) to know whether we have the true historical event for the fulfillment of a prophecy. If you find every word of the prophecy, after the figures are understood, is *literally fulfilled*, then you may know that your history is the true event. But if *one word* lacks a fulfillment [sic], then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed.<sup>143</sup>

The prophecy of Daniel 9 is one of the clearest prophecies of the Messiah in the Bible. At the same time, not all of the particulars of the prophecy were fulfilled in Christ. Therefore, it is reasonable to look for a dual application to this passage.

Another proof that the primary application of Daniel 9:27 does not refer to Christ is found in the definition of the word “confirm”: “And he shall *confirm* the covenant with many for one week.” Confirm means “to be strong; by implication to prevail, act insolently.”<sup>144</sup> The Savior was never insolent. The papacy and the power behind the papacy (Satan) have always been insolent. This definition, while new to most, is in agreement with the rest of the text.

This text, along with Daniel 8:11, is the most important reference to the desolation warned of by Jesus. The marginal reading of “for the overspreading of abominations he shall make it desolate” is “and upon the battlements shall be the idols of the desolator.”

In order to understand the marginal reading, it is necessary to first understand the symbols employed.

The desolator, of course, is Satan.

**Battlements** are the highest places of a wall. Anciently, the archers would stand upon the battlements to defend their city against attackers. The wall is a symbol of God’s law. “In

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<sup>141</sup> See Rev. 11:1.

<sup>142</sup> Daniel 9:25

<sup>143</sup> “Rules of Interpretation”, *The Midnight Cry*, Vol. 1, No. 1, November 17, 1842, emphasis supplied.

<sup>144</sup> “*Gâbar* (#1396) . . . to be strong; by implication to prevail, act insolently,” (James Strong, *A Concise Dictionary of the Words in the Hebrew Bible*, Thomas Nelson Publishers, 1990.)



obedience to God's law, man is surrounded as with a hedge and kept from the evil. He who breaks down this divinely erected barrier at one point has destroyed its power to protect him; for he has opened a way by which the enemy can enter to waste and ruin."<sup>145</sup>

What a God is our God! He rules over His kingdom with diligence and care, and He has built a hedge--the Ten Commandments--about His subjects to preserve them from the results of transgression. In requiring obedience to the laws of His kingdom, God gives His people health and happiness, peace and joy. He teaches them that the perfection of character He requires can be attained only by becoming familiar with His Word.<sup>146</sup>

The battlements of the law of God are the Sabbaths. Within the fourth commandment is found the seal of God:

The seal of God's law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. Aside from this precept, there is nothing in the Decalogue to show by whose authority the law is given. When the Sabbath was changed by papal power, the seal was taken from the law. The disciples of Jesus are called upon to restore it, by exalting the Sabbath of the fourth commandment to its rightful position as the Creator's memorial and the sign of His authority.<sup>147</sup>

**Idols** placed upon the battlements are that which is placed on or over the battlements. If the battlements are God's Sabbaths, then what is referred to here is the idol sabbath:

Satan could not point to any time when the Lord had changed his holy rest day, when he had removed his sanctity from the seventh day of the week and placed it upon the first. Therefore he had to employ his deceiving power to make men believe that the fourth commandment had been changed.

The scheme of Satan has been successful, and he is well pleased that he can sway the religious mind by presenting a mass of false theories and innumerable conjectures and sayings of men . . . Thus he turns men's minds from the genuine to the false. The day instituted by God, when men should engage in the worship of Jehovah, is trampled underfoot, and Satan's invention--a spurious, idol sabbath--is exalted.<sup>148</sup>

All who will exalt and worship the idol sabbath, a day that God has not blessed, help the devil and his angels with all the power of their God-given ability, which they have perverted to a wrong use. Inspired by another spirit which blinds their

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<sup>145</sup> RC 69

<sup>146</sup> AG 61

<sup>147</sup> GC 452

<sup>148</sup> RH, September 6, 1898

discernment, they cannot see that the exaltation of Sunday observance is entirely the institution of the Catholic church.

A corrupt union has been formed to tear down God's memorial of creation --the seventh day, which He hallowed and blessed and gave to man to be a sign between God and His people, to be observed throughout their generations forever. A period is coming when everyone will take sides between the Sabbath of the fourth commandment, which the Lord has sanctified and blessed, and the spurious sabbath instituted by the man of sin.

An idol sabbath has been set up, as the golden image was set up in the plains of Dura . . . Thus the Sabbath of the Lord is trampled underfoot.<sup>149</sup>

This text foretells a time when an idol sabbath will be super-imposed over the true Sabbaths which are the battlements in the wall that is God's law.

When these deeper meanings are understood, Daniel 9:27 reads: "And he shall be strong and prevail. He shall act insolently against the covenant with many for one week. In the midst of the week, he shall cause the sacrifice and the oblation to cease and he shall super-impose his idol sabbath on top of the true Sabbath of the fourth commandment."

The papacy did this once already. When the papacy joined forces with the civil power, the two of them made God's calendar illegal. In its place, this beast power presumptuously exalted the pagan calendar of continuous weekly cycles. This is how the "daily" was "taken away" before – the "continuously without interruption" was "presumptuously set up on high" by civil legislation. The result was that this combination of religion with the might of the civil power insured that the place of the papacy's sanctuary was made safe and secure. It was unassailable for a long 1260 years.

It is foretold by Christ's warning in Matthew 24:14, 16 and Mark 13:14 that just this same action will happen again. Jesus' referral back to Daniel and the "abomination of desolation" is given for the last generation. Seventh-day Adventists have assumed that the Sunday law would simply be a Sunday closing law with ever more severe penalties for breaking it, until finally demanding that God's people work on the Saturday-Sabbath on pain of death.

The danger of holding such a narrow view of the Sunday law is that when a change of calendar takes place, Seventh-day Adventists will not recognize it for what it is – the long-expected Sunday law. Forgetting what has happened in the past has limited the church's understanding, but God has given warning:

History will be repeated. False religion will be exalted. The first day of the week, a common working day, possessing no sanctity whatever, will be set up as was the image at Babylon. All nations and tongues and peoples will be commanded to

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<sup>149</sup> 14MR 91

worship this spurious sabbath. This is Satan's plan to make of no account the day instituted by God, and given to the world as a memorial of creation.<sup>150</sup>

The result of forgetting the lessons of the past is tragic: "The great issue so near at hand [enforcement of Sunday laws] will weed out those whom God has not appointed and He will have a pure, true, sanctified ministry prepared for the latter rain. Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. . . ."<sup>151</sup>

Not recognizing that the change of calendar law *is* the Sunday law, many will preach that we need to go along with it. It will be urged, "This isn't The Sunday Law. It's merely a change in how we measure time. Calendars have been changed through history; this is simply another change in the calendar. Do not bring a time of trouble on us all ahead of time. We are subject to the government which is set up by God. Don't stir up trouble over a non-issue."

The crisis is now upon us. The battle is to be waged between the Christianity of the Bible and the Christianity of human tradition. . . .

Prophecy represents Protestantism as having lamb-like horns, but speaking like a dragon. Already we are beginning to hear the voice of the dragon . . . There is the prospect before us, of waging a continuous war, at the risk of imprisonment, of losing property and even life itself, to defend the law of God, which is being made void by the laws of men. This Bible text will be quoted to us, "Let every soul be subject unto the higher powers. . . . The powers that be are ordained of God" . . .

Those who shall seek to compel men to observe an institution of the papacy, and trample upon God's authority, are doing a work similar to that of the scribes, Pharisees, and Sadducees in the days of the apostles. When the laws of earthly rulers are brought into opposition to the laws of the Supreme Ruler of the universe, then those who are God's loyal subjects will be true to Him.<sup>152</sup>

It is a well-known adage that those who forget the lessons of the past are doomed to repeat their mistakes. It must be remembered: "History is to be repeated. That which has been will be again."<sup>153</sup>

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<sup>150</sup> Mar 214

<sup>151</sup> LDE 179

<sup>152</sup> RH, January 1, 1889

<sup>153</sup> Letter 65, 1898

## Babylon is Fallen!

*It is a fact that we have the truth, and we must hold with tenacity to the positions that cannot be shaken; but we must not look with suspicion upon any new light which God may send, and say, Really, we cannot see that we need any more light than the old truth which we have hitherto received, and in which we are settled. While we hold to this position, the testimony of the True Witness applies to our cases its rebuke, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Those who feel rich and increased with goods and in need of nothing, are in a condition of blindness as to their true condition before God, and they know it not. RH, August 7, 1894*

The more the luni-solar calendar is studied in the light of prophecy, the larger looms its import. The revelation of this calendar is an integral part of the repeat of the three angels' messages. These messages, given in Revelation 14, *have* been proclaimed, but they are to be repeated: "The fourteenth chapter of Revelation is a chapter of the deepest interest. This scripture will soon be understood in all its bearings, and the messages given to John the revelator will be repeated with distinct utterance."<sup>154</sup>

The first angel's message is a call to repentance: to glorify God by worshiping Him on His holy Sabbath which can only be found when calculated off of His clock/calendar. This light on the calendar is the first angel's message. God is restoring the knowledge of His calendar so that those who love Him can truly keep His Sabbath day holy "and worship Him that made heaven (sun, moon and stars), and earth, and the sea, and the fountains of waters."<sup>155</sup> As people accept this light and bring their lives into obedience, a flood of additional light will reveal the facts about the power that changed the original luni-solar Sabbath to a fixed weekly Saturday/Sunday and the result is profound: it brings down Babylon.

<sup>154</sup> RH Oct. 13, 1904 – Notice that by 1904 it was *not* "understood in all its bearings". Complete understanding of the three angels' messages was yet future.

<sup>155</sup> Rev. 14:7



“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” (Rev. 14: 6, 7).

This message, if heeded, will call the attention of every nation and kindred and tongue and people to a close examination of the Word, *and to the true light in regard to the power that has changed the seventh-day Sabbath to a spurious sabbath.*<sup>156</sup>

When the truth about the original luni-solar calendar versus the pagan/papal calendar is accepted, along with it comes an in-depth understanding of the papal machinations that accomplished this change. The quote continues:

The only true God has been forsaken, His law has been discarded, His sacred Sabbath institution has been trampled in the dust by the man of sin. The fourth commandment, so plain and explicit, has been ignored. The Sabbath memorial, declaring who the living God is, the Creator of the heavens and the earth, has been torn down, and a spurious sabbath has been given to the world in its place. Thus a breach has been made in the law of God. A false sabbath could not be a true standard.<sup>157</sup>

Psalm 104:17 states that God “appointed” the moon for mo’eds (i.e., religious assemblies). The Gregorian calendar has no link at all to the moon, so where is the link to Creation? Furthermore, the quote begs the question: If a person is calculating his/her 7<sup>th</sup> day Sabbath from a completely arbitrary calendar, grounded in paganism and established in perpetuity by the Papal power, is he/she not keeping a spurious sabbath? How is the seventh day on the continuously cycling week of a pagan/papal calendar a memorial of creation?

Continuing on with the quote from *Selected Messages*, Vol. 2, there is an amazing prediction:

In the first angel’s message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but *there is to be an increase of knowledge on this subject.*<sup>158</sup>

The last generation is honored with an incredibly important role in the finishing up of the great controversy: they are called to be Repairers of the breach, Restorers of paths to dwell in. They are to stand before the whole world with a wonderful truth – the light of God’s true

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<sup>156</sup> 2SM 105

<sup>157</sup> *Ibid.*, 105 & 106

<sup>158</sup> *Ibid.*, emphasis supplied.

clock/calendar which also reveals the counterfeit. They boldly proclaim that He who changeth not *is* jealous for His holy day. His law has *never* been changed and that which He required of Adam and Eve, He requires of His creatures still – worship on His holy day, the memorial of Creation, and not just on any seventh day, but *the* seventh day by His method of calendation.

In the fifty-eighth chapter of Isaiah, the work of those who worship God, the Maker of the heavens and the earth, is specified: “They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations” (Isa. 58:12). God’s memorial, His seventh-day Sabbath, will be uplifted. “Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath [no longer trample it under your feet], from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, . . . I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it” (Isa. 58:12-14).

The history of the church and the world, the loyal and the disloyal, is here plainly revealed. The loyal under the proclamation of the third angel’s message have turned their feet into the way of God’s commandments, to respect, to honor, and glorify Him who created the heavens and the earth. The opposing forces have dishonored God by making a breach in His law, and when light from His Word has called attention to His holy commandments, *revealing the breach made in the law by the papal authority*, then, to get rid of conviction, men have tried to destroy the whole law. But could they destroy it? No; for all who will search the Scriptures *for themselves* will see that the law of God stands immutable, eternal, and His memorial, the Sabbath,<sup>159</sup> will endure through eternal ages, pointing to the only true God in distinction from all false gods.

Satan has been persevering and untiring in his efforts to prosecute the work he began in heaven, to change the law of God . . . But if in one jot or tittle the law of God has been changed, Satan has gained on earth that which he could not gain in heaven. He has prepared his delusive snare, hoping to take captive the *church* and the world. But not all will be taken in the snare. A line of distinction is being drawn between the children of obedience and the children of disobedience, the loyal and true and the disloyal and untrue. *Two great parties are developed, the worshippers of the beast and his image, and the worshippers of the true and living God.*<sup>160</sup>

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<sup>159</sup> “When there shall be a ‘restitution of all things’ . . . the creation Sabbath, the day on which Jesus lay at rest in Joseph’s tomb, will still be a day of rest and rejoicing” (DA 769-770).

<sup>160</sup> *Ibid.*, 106 & 107, emphasis supplied.

The purpose of the Sabbath is to restore in mankind the image of his Creator. It is spelled out clearly in the second book of the Bible:

And the LORD spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you . . . Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD . . . Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.<sup>161</sup>

The first angel's message provides the knowledge of how and when believers are to be sanctified – on God's holy Sabbath, by His omnipotent, creative power. If this light on the calendar is rejected by God's people, they reject the means which Heaven has provided for their restoration. In *Great Controversy*, Ellen White makes this sobering statement: "In refusing the warning of the first angel, they rejected the means which Heaven had provided for their *restoration*."<sup>162</sup>

Those who heed the warning of the first angel's message, accept also the second angel's message:

In Revelation 14 the first angel is followed by a second proclaiming: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Revelation 14:8. The term "Babylon" is derived from "Babel," and signifies confusion. It is employed in Scripture to designate the various forms of false or apostate religion. In Revelation 17 Babylon is represented as a woman – a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church.<sup>163</sup>

Instruction has been given by the Spirit of Prophecy that preaching truth is itself the best way to combat error. This can be clearly seen in the great calendar controversy. The truth about God's calendar reveals the deception upon which the counterfeit calendar is based. The heavenly message is established on a rock solid foundation and it is upon this immovable stone that the 144,000 will stand firmly, unmoved by anything earth or hell can sling against them.

By contrast, Babylon, that huge monolith of mystery, intrigue, deception and paganism, is precariously balanced on one little lie: that Christ was crucified on a Friday and resurrected on a Sunday. Anyone who is willing to suspend his/her unreliable *feelings* and rationally consider the

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<sup>161</sup> Exodus 31:12-17

<sup>162</sup> GC 380, emphasis supplied.

<sup>163</sup> GC 381

evidence will concur that while Jesus was indeed crucified on the sixth day of the Biblical week, His crucifixion fell on a Julian Wednesday and His resurrection occurred on a Julian Friday.

The Roman Catholic Church has based its authority on what it has done to the Sabbath.

Satan, working through unconsecrated leaders of the church, tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified . . . and in its stead to exalt the festival observed by the heathen as “the venerable day of the sun.”<sup>164</sup>

The reason given for changing the Sabbath to Sunday, the pagan festal day, was “to honor . . . the resurrection of Christ.”<sup>165</sup>

When it is revealed that Christ was *not* resurrected on Sunday, their entire foundation is destroyed. The exposure of that one lie brings the downfall of the entire monstrosity, Satan’s “masterpiece of deception.”<sup>166</sup>

The first and third angels’ messages implicitly warn against calendars that are in opposition to God’s calendar: the first message is given in warning *before* the Sunday law. It reveals the original calendar – the luni-solar calendar established at Creation. The third message comes *after* the Sunday law, disguised as yet another change of calendar law, and warns of the dangers if one goes along with a false method of computation after the true calendar has been so widely proclaimed.

The second and fourth angel’s messages, likewise, are a repeat of each other – both reveal the deceptions upon which the counterfeit calendars are based. The day upon which one chooses to worship, reveals which God/god holds his/her loyalty.

All who would receive the seal of God must obey Him and worship Him on His Sabbath. When, in the face of inconvenience and even great loss, they choose to worship the Creator on the day He set up as the memorial of creation, they are showing their loyalty to the God of Heaven.

The seal of God’s law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. Aside from this precept, there is nothing in the Decalogue to show by whose authority the law is given. *When the Sabbath was changed by the papal power, the seal was taken from the law.* The disciples of Jesus are called upon to restore it by exalting the Sabbath of the fourth

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<sup>164</sup> GC 52

<sup>165</sup> *Ibid.*

<sup>166</sup> ST February 19, 1894

commandment to its rightful position as the Creator's memorial and the sign of His authority.<sup>167</sup>

When God's people do this, they gratefully obey the warning of the fourth angel: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."<sup>168</sup> If the light on God's true Sabbath is accepted, it will cause separation. Most people's lives are structured around their days off work, week-ends and vacations. Because the true Sabbath floats through the continuous weeks of the Gregorian calendar, all areas of life are greatly impacted.

It is not easy.

The great obstacle both to the acceptance and to the promulgation of truth is the fact that it involves inconvenience and reproach. This is the only argument against the truth which its advocates have never been able to refute. But this does not deter the true followers of Christ. These do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross, with the apostle Paul counting that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory . . . (2 Cor. 4:17)." <sup>169</sup>

The light is advancing; the Lamb is leading His people higher.

Will He have a people to follow?

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<sup>167</sup> GC 452, emphasis supplied.

<sup>168</sup> Rev. 18:4

<sup>169</sup> GC 460

## 9

# Study for Yourself

*The world is leagued against the truth, because it does not desire to obey the truth. Shall I, who perceive the truth, close my eyes and heart to its saving power because the world chooses darkness rather than light? Shall I bind myself up with the bundles of tares because my neighbors refuse to be bound up with the wheat? Shall I refuse light, the evidence of truth which leads to obedience, because my relatives and friends choose to follow in the paths of disobedience which lead away from God? Shall I close my mind against the knowledge of truth because my neighbors and friends will not open their understanding to discern the truth as it is in Jesus? Shall I refuse to grow in the grace and knowledge of my Lord and Saviour Jesus Christ because my neighbors consent to remain dwarfs? . . . We cannot overestimate the value of simple faith and unquestioning obedience. TMK 116*

The knowledge of the original Biblical calendar is a great gift from Heaven. It is a ray of light so brilliant that most people will see only darkness in it. Just as stepping out of a darkened doorway into the bright light of noonday blinds a person whose eyes have not adjusted, only one class of people will be able to discern the light of the true Sabbath: those who surrender their feelings and preconceived ideas to Jesus and trust Him to lead them into all truth. Only those who desire to know the truth *no matter what the cost* will be willing to say, “Lord, this sounds so crazy, but if it is true, I will obey you even if no one else I know does.” To those alone who make such a full surrender, regardless of what may be their *feelings*, to such alone will the ability to perceive this light be given.

A solemn warning all should heed is found in *Great Controversy*: “He who deliberately stifles his convictions of duty because it interferes with his *inclinations* will finally lose the power to distinguish between truth and error. The understanding becomes darkened, the conscience callous, the heart hardened, and the soul is separated from God.”<sup>170</sup>

The reformation of the 14<sup>th</sup> and 15<sup>th</sup> centuries began a work of recovering truth that will only be concluded at the close of probation. The church of God has lingered in a world of sin many long years because of insubordination. Like Israel, we have wandered in the wilderness. The true Sabbath as counted out on God’s calendar has been unknown. Now God is sending increasing light about the Sabbath to prepare a people for translation. “By the increase of knowledge a people is to be prepared to stand in the latter days.”<sup>171</sup>

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<sup>170</sup> GC 378, emphasis supplied.

<sup>171</sup> 2SM 105



Do not be intimidated by acknowledging that it is light. Too often Seventh-day Adventists fear “light” as being something sent by Satan to lead them astray. It is part of the Laodicean condition. Laodiceans think they are rich and increased with goods and *in need of nothing*. (Rev. 3:17). Therefore, they view with suspicion and skepticism any “new light” because, naturally, if it were worth knowing, they would know it already since they already know everything they need to know for salvation!

Laodiceanism is a masterful deception of Satan. True new light is far from a theory to satisfy itching ears. Ellen White defines light: “the evidence of truth that leads to obedience.”<sup>172</sup> New light, then, will always lead to deeper surrender because it will require greater obedience. No new evidence of truth that would lead to greater obedience will ever contradict old evidence that led to past obedience.

God is calling for Seventh-day Adventists to “Fear God and give glory to Him” for He made all creation including the sun, moon and stars that measure time. The last generation will give Him glory by obediently worshiping on the 7<sup>th</sup> day that His calendar in the sky establishes. The hour for the judgment of the living is fast approaching and God needs obedience in a people willing to be sanctified. Only when His people are purified and living in obedience can they receive His spirit in their minds. In His mercy, God is leading His children forward not because of any righteousness on their part, but because the violence and evil of the world are smothering His voice in the souls of men.

The seal of God is in the Sabbath. Ellen G. White stated, “The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted.”<sup>173</sup> Seventh-day Adventists have long believed the conflict would be between Saturday and Sunday. Now a larger confrontation is emerging between God’s luni-solar (barley harvest) calendation and the calendar that has passed from Babylon and Egypt to Rome and the Papacy. This choice is between obedience to God or homage to the Pope of the Catholic Church.

The footsteps of Satan are traceable through history from the Tower of Babel to the war on terror. His tactics are recognizable; God’s interference visible. Now, at the end of time, Satan knows he will be given his final and only opportunity to fully demonstrate his governance. The principles of his kingdom are force and falsehood. Deceit comes first, then those he cannot corrupt, he will persecute. It has worked well through the ages, but the final generation of God’s people will resist him unto death.

One scheme that God interrupted was the World Calendar Association’s campaign for a calendar change in the 1930’s to 1950’s. Many nations approved the plan, but the United States refused her support. This change of calendars is something the Roman Catholic Church still greatly desires. Pope Benedict XVI has an unusually active interest in political affairs. He has stated that all U. S. Catholic politicians not voting according to Catholic dogma should be refused communion which is, in effect, excommunication.

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<sup>172</sup> TMK 116

<sup>173</sup> GC 605

The Pope has always based his authority on his right to frame a calendar and thereby dictate worship days. The purpose of the Gregorian calendar was not to change the format of the Julian calendar. It was to bring the date of Easter back into proper alignment with the vernal equinox by removing ten days. This did not alter the cycle of weeks – they flowed smoothly and without interruption from the Julian into the Gregorian. Currently, the Vatican is urging an ecumenical agreement to forever fix the date of Easter and eliminate any lingering tie to the Jewish Passover. The result would be unity between the Eastern Orthodox churches and Catholicism.

The movement to implement a new calendar has never died out. In 1975, when Jimmy Carter was running for president, he went on record as saying that he would work for world peace and the World Calendar. The plan is to initiate the World Calendar in the year 2012. A one world government must have total control over all aspects of society: military, finance, education, communication, religion and time. The activity and philosophy of the World Calendar Association can be investigated on the Internet at [www.theworldcalendar.org](http://www.theworldcalendar.org).

Adventists have long speculated on how the first Sunday law would be implemented, who would sponsor it and who would obey it. It needs to be considered that the promotion/implementation of “The World Calendar” with its blank days may be the first of a series of laws that make it impossible to buy and sell without full cooperation with the state. The first setting up of the “Abomination of Desolation” was the outlawing of the Jewish calendar and thus the elimination of true Sabbath keeping. Will the second setting up of the same Abomination be a calendar that lets Seventh-day Adventists observe worship on Saturn’s Day and think they are keeping the correct seventh day? Just one blank day will have Seventh-day Adventists worshiping on a Saturday one year and a Friday the next. What will the Muslims and Jews do? What will you do?

In “The Final Warning” chapter in *Great Controversy*, there is an intriguing statement: “Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God’s people at that time . . . The Lord gives a special truth for the people in an emergency.”<sup>174</sup> This can clearly be seen in the experience of the Seventh-day Adventist church during the World Calendar crisis of the 1930s-1950s. To meet that emergency, the Lord attempted to give to His people the truth about His clock/calendar. When the church leadership refused to follow the light He was trying to give them, He held back the winds of strife and the agitation for calendar change died out.

Today, He is taking the battle into His own hands. By instrumentalities of His own choosing, scattered throughout the world, He is restoring the knowledge of true Sabbath keeping and the immutability of His laws and statutes. These issues must be investigated and widely disseminated in order for His people to be ready for the judgment to pass to the cases of the living. The agitation for the long expected Sunday law, will likely begin with the promotion of the World Calendar. The history and calendation principles discussed here are some of the truths to meet that emergency.

Fortunately, we have been invited to “lean upon the arm of Infinite Power . . . We must have living faith in our hearts, and reach out for larger knowledge and more advanced light.”<sup>175</sup> If you

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<sup>174</sup> GC 609

<sup>175</sup> RH March 25, 1890



truly desire to know the truth, no matter what the cost, if you are willing to follow the Lamb, withersoever He goeth *even if it means walking alone*, He will lead you into all truth. However, the responsibility is yours to study and find out for yourself whether these issues are true. Everyone is held responsible not only for the light they have, but for the light that is *available*. Whether you agree or disagree with the premise of this book, you are now accountable for this knowledge.

There is much more that can be said in regard to this subject – much more scripture and Spirit of Prophecy evidence. You need to study this for yourself - this is your responsibility before God. As you commit yourself to God, determining to follow Him and obey no matter what the cost, He has pledged to care for you, walk with you, and bring you safely home. “Commit the keeping of your soul to God, and trust in Him. . . . Rest in God. He is able to keep that which you have committed to Him. If you will leave yourself in His hands, He will bring you off more than conqueror through Him that has loved you.”<sup>176</sup>

The choice is clear, but excruciatingly hard to make. Jesus, Himself, stated the principle that must govern our choice: “Render therefore unto Cæsar the things which are Cæsar’s; and unto God the things that are God’s.”<sup>177</sup>

This admonition was given especially for the final generation. Whose superscription, whose name and image is on the Gregorian calendar that had its beginning with the Roman Cæsars? Whose name and image is on the clock/calendar in the sky made at Creation? Your choice will determine whether you receive the seal of God or the mark of the Beast.

*He who commanded the light to shine out of darkness sheds light into the mind of every one who will properly behold Him, loving Him supremely, showing unswerving faith and trust in Him. His light shines into the chambers of the mind and into the soul temple. The heart is filled with the light of the knowledge of the glory that shines in the face of Jesus Christ. . . .*

*Yielding willingly to the evidence of truth, and walking in the light that shines in our pathway, we receive still greater light. TDG 135*

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<sup>176</sup> SC 72

<sup>177</sup> Matthew 22:21

## Suggested Reading

The knowledge of God's original calendar gives deeper meaning to much of the Spirit of Prophecy. For additional study, read the following passages.

- “A Work of Reform”, *Great Controversy*, chapter 26, page 451.
- “An Impressive Dream”, *Testimonies for the Church*, Vol. 2, page 594.

One of God's stated purposes for not coming in 1844 is given in *Early Writings*:

They were not yet free from errors . . . (they must be led to) a diligent searching of the heart, and study of the Scriptures, *that they might divest themselves of errors which have been handed down from the heathen and papists.* (EW 250)

In reading 2T, 594+, remember that “wall” is a symbol of God's law. The “baggage” is the errors God's people have clung to that are pressing them away from God's law.

- “The Advent Movement Illustrated”, *Early Writings*, 240.

Although this chapter deals with the first angel's message as given by the Millerites, the introduction to *Great Controversy* reveals that the reaction to the Millerite movement is history that will be repeated.

- *Calendar Change Threatens Religion*, Carlyle B. Haynes, Religious Liberty Association, Washington D.C., 1944.\*
- *How Did Sunday Get It's Name?*, Robert L. Odom, Southern Publishing Association, 1972.\*
- *The Two Babylons: Or The Papal Worship Proved to be The Worship Of Nimrod And His Wife*, Alexander Hislop, England, 1916.\*
- [www.theworldcalendar.org](http://www.theworldcalendar.org)

\*This is sometimes available through:

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